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AN ADV E OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

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THE BETTER WAY.
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EDITORIAL.

If Chicago Sabbatharians are so anxious to have the World's Fair closed on the Sabbath, why not take Saturday, which is the real and original Sabbath according to the Bible.

Legislators that favor the Third Commandment sufficiently to pass bills in favor of Sunday reformers, should see that the SeventhCommandment is not broken by passing such or other bills. Bribery is stealing, though not down in the Mosaic statute. Consistency in State affairs is what secures votes for a party in power. The opposite generates anarchism.

The Mayor of Chicago closed the city offices on the 17th of March last, and declared said day a holiday—presumably in honor of St. Patrick. Now come the Baptist ministers and protest against a repetition of such municipal action, except deference also be paid to St. Andrews, Wm. Penn, Roger Williams, John Wesley, John Calvin, and Martin Luther as patron saints of other religious sects.

A city paper says our quiet election days are in striking and pleasing contrast with the exciting and terrifying old times when thugs, supported by policemen's clubs, made tumult in front of the polling places. Yet there was more soul in an election than now. Voters battled for principle then. To-day for men. Money rules now, and this is a very passive factor in its functional work. Let women inherit the ballot; and not only a peaceful election may be guaranteed, but one freed from commercial voting with the battle cry of "Principles—not men" inscribed on their banner.

The "divine Sarah" attended one of Mrs. Sawyer's seances at 232 W. Twenty-fifth Street, New York, recently, and because the spirits paid no attention to her—only giving tests to others of the circle—she left in a rage, and charged her attendants, M. Darmont and a French scientist, with being calleagues of the medium, Sarah believing the spirits to have been the medium, though her attendants declare that she was under lock and key, and that no deception was practiced. Reason should have told Sarah that it was the best test she could have got; for it is easier to deceive by flattery than by any other manifestation. Personifying spirits might have bowed to her shrine, but genuine ones see only divinity in humility or love at seances.

Rev. Parkhurst, of New York, visited houses where nude women dance before men. After enjoying this spiritually painful exhibition, the reverend gentleman ordered beer (whether to drown his sorrow or excite his delight is not stated). Then he opens his great heart to his congregation; tells of his heroic work, and informs the police inspectors of his discoveries, offering his services at the same time in breaking up these dens and scattering the seed of infamy to the four winds of heaven to take further root. Rev. Dr. Dacosta, another New York divine, then imitates the first named; but after satisfying himself that such heart-rending depravity does really exist, makes an endeavor to convert these women on the spot instead of ordering beer as his predecessor in the reform-business did, thus beginning at the cause of the evil, or endeavoring to eradicate the evil by removing the cause. Dr. Dacosta's remedy, therefore, is not only the best, but it shows that he at least has some sympathy left for poor fallen humanity, and does not follow the demands of the uncharitable multitude who wished the woman stoned because she had sinned, and whom Christ rebuked with "He who is without sin cast the first stone!" Is Dr. Parkhurst, perhaps, without sin, or doesn't he believe in Christian charity? It wouldn't be a bad idea for the reverend gentleman now to preach a sermon entitled "Who caused woman to fall?" We trow, the logical outcome would be: The men who pay to see them dance—including preachers.

VALEDICTORY.

With this issue of The Better Way closes the editorial regime of the past three years, to be continued, however, under a new head with the former editor as assistant. But before closing the retiring functionary wishes to express his thanks to the many readers of this journal for their kindly aid and encouragement extended him during that time in his efforts to uphold the dignity of the cause, to uplift its advocates and mediums, and to obtain justice for mankind generally, while wishing it understood that he continues on this line of action, though an unseen factor in the engagement. At the same time he hopes that the readers of The Better Way will appreciate the change as much as he does, knowing the difficulty it cost the management to secure so able a successor as it has done to assume the responsibilities and duties of such an enterprise as this.

The gentleman in question is a writer of ability and force, cultured in every respect, an honorable member of the cause, and as well known to the outside world as to our own people. For he was twice a member of Congress, forty years a minister in the Christian pulpit, many years editor and proprietor of a daily newspaper in Providence, R. I., manager of a book publishing concern (a future addition of this company), and latterly a lecturer in the field of Spiritualism. The new editor, who will make his obeisance to the readers of The Better Way in next issue, is the Hon. Sidney Dean, of Warren, Rhode Island.

There is another clamor for one-cent postage on closed letters. The objections made by the Post-Office Department is that it would increase the governmental appropriation towards its support many millions; and that the appeal for reduced postage comes principally from wealthy business firms. The last objection might stand the test of validity if no others favored the reduction. But how many smaller merchants and how many millions of individuals would be benefited is overlooked in making this excuse. The government is not averse to spending money for many things which benefit but a small class, then why should it object to an appropriation that will benefit every individual citizens? Or is the Post-Office Department afraid that the government might also suggest a reduction in some of the unreasonable salaries that many—very many—are getting in connection with postal services; or suggest a discharge of a few thousand parasites that may be holding positions specially created for them by friends in office? Eh!

Existing statute laws do not always express the sentiment of the people. We are sure that nine-tenths of the people of Germany revolt at the shocking method of executing prisoners; namely: that of beheading them, as it is yet done in that land of tenderest sympathies and sweetest charity. But a law cries for fulfilment as long as it has not been nullified by the will of the people in an official capacity; and monarchies are at a disadvantage in having the sentiment of progress carried out consistently with that of republics, or as it can be done in our land of liberty by a simple change of State legislatures. The beheading of a mother and son for the murder of a helpless and burdensome father recently does not expiate the crime. It is simply a more shocking crime or legal murder committed in revenge for another—a crime committed in the light of reason for one executed in the darkness of intellect, and for which society is responsible. Lack of moral sentiment (love) in the individual is due to the selfishness, and often perverted pride of the masses—though those masses may revolt at the results of their folly. But such laws will exist and such results follow as long as monarchies prevail and society is not freed from conventionalism—lack of independent thought through individual reform. Spiritualism is the only revelation that has ever taught mankind independence of thought in connection with its moral teachings, and will therefore yet prove the true and only savior of men from mental slavery and legislative bondage.

MORE CHINESE RESTRICTION.

There is something pitiful in China's appeal to the United States to keep its treaty stipulations as China has kept hers with us, and something shocking to one's sense of justice in refusing an official reply to her appeal, and supplementing it by the passage of an act through the House of Representatives, and sending it to the Senate for concurrence, which not only increases the depth of the wrong against the Chinese, but which practically destroys the treaty itself. The act is unworthy of a great, powerful, enlightened country, in that it provides for holding the Chinese government to all its treaty stipulations, while it forcibly abolishes our own.

The Better Way is not a political paper; it has no partizan sentiment to cherish or inculcate, but it is intensely and loyally American, and embraces the world it its humanitarian sympathies. It believes and teaches justice and right in all relationships of man or nations, and, irrespective of the actors in the drama of wrong and injustice, it voices its opposition in unmistakable terms. This unjust, discriminating legislation against a nation and its people, with whom we have been on treaty terms for many years, is felt to be a disgrace by the majority of our thinking people. No particular party is responsible for it, for both parties, through their representatives in Congress, have bowed the knee to the demands for Chinese exclusion from our territory, made by the politicians of the Pacific Slope.

Our glory as a republic, up to the time when we took the first partial, false step backward, was that we were a republic of freedom, and an asylum for the poor and oppressed of all lands who desired a home and a citizenship for themselves and their descendants. If that general policy was to be changed, then strict justice and equity required that our prohibitory laws should be general, and that a refusal of citizenship among us should be placed upon broad grounds, and should be applied alike to all nations whose people were seeking a home among us. It should follow the personality and not the nationality.

There is in this late bill, passed by the House of Representatives and sent to the Senate to be enacted in a law, the seeds of a future war, more nearly imminent than these legislators suppose. The appeal of China, addressed to this government, asking what we mean by our refusal to answer her diplomatic correspondence, and what is to be the policy of our government concerning our treaty relations with her, and especially in view of the more stringent and vexing exclusion act passed by the House, indicates that the patient government of that people is losing its serenity.

The Chinese government has kept treaty faith. It did not want our missionaries or our religion, but it has tolerated and protected both, even against the anger and violence of its own citizens. It did not want our colonies established for commercial pursuits, but it has protected them. And in so doing has felt the injustice of the requital we have made in forbidding her people to land upon our soil, or, before our restrictive laws were passed, the treatment of them by some of our citizens without rebuke, or even examination by the officials of our government. If the Chinese government should follow our example; repudiate treaty stipulations; exile all American missionaries and commercial colonies, and by law forbid the landing of an American upon her shores, what will be the result? The moral sense of the country would pronounce this action just and in accordance with China's rights as a nation.

And why should China stand alone in this exclusion? Why not include its sister nation, Japan, and Turkey, Egyptian States, Greece, Italy, Spain, Portugal, and all the States of Eastern Europe, and even Central and Western Europe? Suppose China should retaliate with exclusion of all Americans, would not the missionaries be the first to clamor at the doors of our government for protection and for compensation? These missionary boards do not want the Chinese to come to this country for Christianization; they prefer to send missionaries to them, against the protests of government and people. And so no Church or missionary organization has, to our knowledge, entered a single protest against our laws of exclusion. But suppose some missionary in China is blessed with converts to Christianity; they are no more disciples of Confucius, but Christians. They are talented, educated, and with the fresh vigorous life of this age desire to make a home and a future with us? This anomaly is presented, a Christian conversion and a Christian civilization is no passport to a Christian, free republic, which admits all other nations, and all other religions, save this Christian brother from China. And all the missionary boards in America respond amen, or by their silence acquiesce. And so the lion of politics and the lamb of Churchianity "lie down together," but no Chinese Christian child will be permitted to lead them.

AN ANNIVERSARY IN ENGLAND.

The Spiritualists of Manchester, Eng., celebrated the forty-fourth anniversary of Modern Spiritualism, and were so satisfied with the richness of their spiritual and intellectual feast, that they intend an annual observance of like character. Over seven hundred were in attendance, including speakers and mediums in large numbers. The speakers were limited to five minutes each and gave the cream of thought and spiritual philosophy. There were some very happy hits, and the full report in "Two Worlds" is *very refreshing reading.*

One racy speaker, Mr. Swindlehurst, carried the meeting by storm. He said:

> 1848 was an important year. The Pope fled from Rome. Mazzini planted his standard for freedom. The Chartists were proclaiming brotherhood, and Spiritualism made it an ever-memorable year. The meeting was a "birthday party" in a double sense, for "in 1848, on March 8th, a child was born, and 'that was me,' and I thank you for celebrating my forty-fourth birthday." He felt glad that the meeting had been held, for it marked a turning point in the history of Spiritualism. Iconoclasm had been needed in the past, but the time had come for us to be "builders." We must lay the foundations and erect the Church of humanity. A friend of his in the old days was once praying, and in his earnestness got rather mixed, and said, "Lord, bless thy people down in the garrets and up in the cellar! Lord, bless thy people!" The people need blessing and saving from the garrets and cellars, and we must help in the great work of social redemption. More fire, more energy were needed. An old lady used to shout "Hallelujah." But the congregation became respectable and objected. The parson promised her if she would not disturb the services for a month he would give her a pair of boots. On the third Sunday she could hold out no longer, and exclaimed, "Boots or no boots, Hallelujah!" We must be more enthusiastic and energetic, and let the world know that we are the workingman's Church.

A Mr. Armitage said:

> This is a birthday party. Spiritualism is a little child as yet. The spirit came knocking forty-four years ago and opened our hearts to new light and life. We had been called fools, fanatics, conjurors, necromancers, and insane, and we might be thankful we had kept outside the asylums up to now, for there were many who would like to put us there. A man once heard of a conjuror turning water into wine, and exclaimed, "That was nothing. I saw a man coming down the street with a load of coals and he turned it into a coal cellar." He had been taught, "As it was in the beginning, is now, and ever shall be, world without end, amen." His revised version is "As it was in the beginning is not now, and never will be again, amen." Nineteen years ago he carried a table through the streets to attend his first seance, and it knocked out the truth about the future life. Fourteen years ago, when he was put up for the school board, a minister said he would not sit with him, but he had done so for thirteen years, and for the next three years the board would have a Spiritualist for chairman, and he hoped to live many years to proclaim the truth of immortal life revealed by Spiritualism.

Mrs. Craven, of Leeds, said:

> Last Wednesday I, in company with Mrs. Gregg and others, addressed a meeting in reply to Rev. Ashcroft, and stated that Spiritualism had taught "progression." This meeting is one of the greatest evidences of the fact, for such a gathering was undreamed of when I commenced. Even the first national conference, two years ago, was not as good as this, and I feel I want to shake hands with you all. To all sister and brother workers I would say, "God-speed you in your work." She referred to the efforts put forth by speakers who leave home and friends, often with heavy hearts, to try to benefit mankind, and asked all to band closer together, to let love be more manifest, and extended sympathy. "The field is truly white to harvest, enquirers with anxious hearts are asking for the truth, the laborers are all too few. There is no room for envy and uncharitableness, there is work for all. No need for drones and sluggards—look at the mourners, look at the creed-bound prisoners, they need help. Let this be a birthday of real Spiritualism let every one be determined to do their, utmost and we shall indeed make progress.

Mr. J. J. Morse, so well and favorably known in this country, made a fine, practical speech, our space alone forbidding an abstract even. A Mr. Wheeler closed the speaking—which was interspered with fine vocal music—and among other things, said:

> Spiritualism, although an infant, needed strong food—not namby-pambyism, and although barely recovered from illness, the meeting had been a splendid tonic to make a whole man. He thought, that after such a meeting, on the morrow, the greeting ought to be, "Good morning. Have you heard of Spiritualism?"

While our own societies in this country have honored themselves and the cause by unusually excellen anniversaries, yet our readers will agree with us that there was a genuine inspiration in the Manchester, Eng., celebration. Its influence is not local or national, but worldwide. We thank our English friends for the share which we have received in reading the report.

A COURAGEOUS UTTERANCE.

One by one the advanced thinkers and studious observers in the various Churches are giving voice to their convictions that there is something radically wrong in society, and that the saving grace of orthodoxy is practically powerles to prevent the drift downward. At last the drift has touched the Methodist denomination, and its hallelujahs seem to be quenched in a spirit of unrest and anxiety.

We have referred to that indictment against that Church by Dr. Townseud, of the University of Boston, and we now refer to a practical sermon delivered before the New England annual conference, now in session in Boston, by the Rev. John Gilbraith, pastor of the Highland Church, Roxbury, by appointment.

After affirming that Judaism and the Greek and Roman religions had become failures at the time of the advent of Jesus of Nazareth, the speaker affirmed as his proposition, that "the tendencies of our own age are similar to those of the age in which Christ was born." In proof of his proposition he asserted that "this is an age of both political and theological unrest. Doubts fill the air, and infidelity, although less rampant, is more insidious."

Doubts of the truthfulness of an ironclad orthodoxy, which has ruled the world and produced the very state of things which the speaker has, at last, found voice to denounce, spring from cultured brains, and from the awakening of the popular intellect. It has been too long dominated by the priestly officials of the Church, who have preached a gospel of eternal punishment, and stimulated the fears of childhood and maturity, demanding faith in their theories, and refusing lay reasonings as against their assumed authority to teach. The statement is correct. "Doubts fill the air." And it is time. Nineteen hundred more years of such teaching and such thralldom of the reason, and religious anarchy would be the result.

In characterizing the political status to-day, the speaker said: "Political parties are on the hunt for votes." Yes; and they get them in the Churches as well as outside; the fraternization is complete, harmonious, corrupt. The Church has no salt of honesty to cast into the pool of bitterness, degradation of manhood, and disgusting trickery which characterizes the partizan politics of this age in America, England, and the nations of middle and western Europe. And, speaking metaphorically, the so-called Evangelical Churches are wading knee deep in the filthy pool.

We have an admiration for the boldness of Brother Gilbraith, albeit we should respect it more were it impartially applied. He said: "We find the mayor of New York kneeling before Archbishop Corrigan and kissing his hand on the stage of Cooper Union; we find President Harrison sending a refugee from justice to a South American nation to represent our government, and Massachusetts gives $10,000 to the Carney Hospital, which, confessedly, is a sectarian institution. It all means that the political workers are on their knees begging for votes. Prohibition is going backward, legislatively, all over the country, and while our own legislature enact laws to protect little lobster, mackerel, and porgies, it refuses to pass a law to protect little boys."

Speaking of the reign of mammon, he became more general and, consequently, more truthful and forcible. He said: "This is an age of itching for money. Bishops, bankers, ministers, and laymen are neck and neck in the race. (Voices. 'It's true.') The prices of necessities of life are manipulated by stock gamblers, wages are getting lower, rents and living expenses higher. The poor grow poorer, the rich richer." True, but who is responsible for all this? "Bishops, ministers, and laymen, neck and neck in the race," impregnated with the lust of wealth, feel the "itching" and lead in the "scratching;" setting the example to their flocks; while the "bankers," generally laymen in the Churches of modern commerce, are the convenient servants to assist the greedy in their "scratching." It is a bald and bold confession, from the pulpit, of what we have repeatedly asserted, to-wit, that mammon holds the chief seats in the synagogues of Churchianity.

After reciting other departures from formal creedal teachings, notably that "leading members of the Evangelical Churches meet in the house of one of their number and play cards on the night of their regular prayer meetings, and the morning paper chronicles the fact," the speaker considered the cure for this condition of society. He said: "We must put the spirit of Jesus into our Chamber of Commerce and State House, as well as the house of God."

Well, brother, wouldn't it be better to put "the spirit of Jesus" into the Church *first? When its members forsake* its "regular prayer meetings" for the amusement of card playing, is it not because the prayer meeting is too "regular," dry, and juiceless, without enough of spirit, or power, or interest to win attention over a pack of cards? Suppose the "prayer meeting" was simply a spiritual seance, for spirit-communion with the invisible loved, including the spirit of the medium brother of Nazareth, and suppose the clergy were spiritual enough to endorse and lead the seance, would Church members stay away under the enticement of amusing themselves with a pack of cards?

This unrest and drift is a natural sequence of causes patent to any observer. The Churches are spiritually dead. Here and there, occasionally, there are spasms of excitement, but like a wave, they retire as soon as the excitement has spent its force. The life, like the teachings of Jesus, is powerless, save as it voices spiritual truth and spirit power. The Bible itself would be simply an old historic compendium of myth, history, and psalms, save for its teachings of a spirit power, spirit visitations to earth, spiritual trances, and all the "gifts of the spirit" exemplified by modern spiritual phenomena. Why not bring the soul back into the corpse of the Church, and commence reforms at the very place where the Nazarene commenced them? Let Spiritualism be acknowledged, taught, and practiced in the Churches, and creedal dogmatism will speedily die, immortality for man be honored in belief, and a spiritual reforming work commence which, in establishing a national religion, would make its power felt for good in every department of human society.

If the Methodist, and other Evangelical Churches, will cease their opposition and abuse of the spiritual mother, who made their existence as Churches possible, and preach both the philosophy and the facts of the spiritual world that *is,* they will aid in the emancipation and freedom of human souls. Our exhortation, after the sermon of Brother Gilbraith, is: Receive the spirit; give them a royal welcome to heart, home, and Church; follow their wise councils, and aid them in their work of elevating and redeeming the race!

A Sunday law is unconstitutional, for it signifies a sanction to the Christian religion—a direct violation of the First Amendment to the Federal Constitution, and of nearly if not every State Constitution. Why not also sanction the Jewish religion by making a Saturday law in their favor, or Spiritualism by making a Wednesday law?

Reported for The Better Way.

THE SPIRITUAL vs. THE MATERIAL.

A lecture delivered before the First Spiritualist Society, Lowell, Mass., February [illegible] by Henry H. Warner.

Mr Chairman, ladies, and gentlemen: The subject that the inspiring intelligences of the afternoon have chosen for our consideration is one that the world of reasoning existence, clothed in human bodies, has been endeavoring to solve ever since the first recorded instance of man having a religious or other thought upon any subject whatsoever, and it has been the greatest of all problems that has confronted the human race since its first historical existence—this problem of "the spiritual vs. the material." What the verdict may be, so far as you are concerned, this afternoon I do not know, but this much has been the conclusion that we, as spiritual beings inspiring the instrument before you, have arrived at from our own experience—that there is a realm spiritual as well as a realm material, and that the existence of this realm spiritual is as easily definable as the existence of the realm material, as the two have been co-existent and co-equal from all time and eternity and will continue so until the end of time and eternity.

This is the conclusion that we have reached after some years of study and observation and from these facts:

1) That there has never been a time in the historical age of the world that any man could tell or point out from other sources the dividing line between the spiritual and material forces of nature or predicate the beginning of either force as an actual entity in the cognizable facts of nature.

2) There has never been a time in the historical age of the human family when there has not existed two schools of philosophy, each claiming that their formula was the only one that applied to the solution of the equation of life. The one claims that death ends all sensate existence; that matter is the beginning and the end of the universe and that in and of itself it was capable of producing all the phenomena—life, organization, individualization, and their cognates.

The other school in the statements of some of its advocates has gone to the other extreme and has declared that there is no matter in the universe, but that there was no possibility of knowing anything of what was around us save as the results of vibrations reaching us from an unknown and indefinable source that they call God, the over-soul, the all-spirit, and a thousand and one other names that we have heard and read of, being applied to the first cause from the beginning of the historical era.

Standing as we do this afternoon in the clear light of the realm of spirit influence, let us see if there is not some position that is not so radical as either of these positions and yet on all sides reconciliable with both and above all else true to the sublime realities of natural law and the forces dominated by that law, which must of a necessity from the very nature of things, include all forces that are, have been, or ever will be known to mankind on this planet or any other.

Looking over the field rationally and calmly we can see no reason to deny the existence of a middle ground between the two extremes of philosophical discussion that we have named, and the ground that we shall take is that all the phenomena of existence, that have ever come under the observation of mankind, have been the result of a spiritual force, working in combination with the material elements of nature; that the two forces are in fact absolutely necessary, one to the other, and that without the one the other could not exist, and yet after all these two are but subordinate divisions or effects of the great universal force or substance which includes all there is of visibility or invisibility; all there is of tangibility or intangibility, and all there is of ponderability or imponderability in the realms either of thought or so-called material existence.

In other words, my friends, you and I must go back to first principles and define anew the forces and laws of nature, or rather we must bring our definition into terms that are in accordance with what we really mean and with the facts of nature.

What we have been pleased to speak of in the past as inert matter we shall be obliged to class merely as one of the subdivisions of substance. Substance is the term that is all inclusive of the realities of existence. It is the only term that will admit, as we have said before, of all there is of the visible and invisible and all there is of thought and materiality and yet not encroach on the prerogatives or claims of either one of these.

We stand face to face to-day with awful realities, and when we say awful we mean in the sense of awe-inspiring facts that we can not escape and that we must meet and solve as may be given to us to do as best we may.

The material school comes up before the bar of reason and logic and demands a verdict in its favor because, as they say, no one has demonstrated or ever can demonstrate the existence to any of the so-called material senses of the human entity of any other substance than that which they have called matter. Yet these very self-styled philosophers demand of us that we accept their monadic and atomic theories without a whimper in protest. They say to us: "From the atom or the monad camest thou and unto the atom or the monad shalt thou return." Yet who is there among them that was present when the first monad sprang into existence on the shores of the infinite, eternal time? Yea, which one of them was present at the birth of the first atom that started in ceaseless, ever-changing round of evolution and involution that has been and ever will be from the beginning to the end of time and eternity.

The being does not exist either in the realms of earth or spirit life beyond the curtain of so-called death that can or will come to you and say that "I was the first: I began existence, and from me you can learn all there is of law and philosophy in the great universe of knowledge—explored or to be explored."

Evolution and involution, so far as we can see from our point of view, has ever been and ever will be the law of the universe, but when we say evolution we are not endorsing the speculations of the Darwinian school who outwit Darwin himself. He formulated a hypothesis and with sciolistic credulity they declared his hypothesis to be the actual fact, and to-day they are involved in a mass of windy words that darken the understanding of wisdom with their heavy and ponderous sound and thus catch the untrained mentality of their seeming scientific logical conclusions.

The trouble with the two extremes of both schools is that the one attempts to begin at the top and come down and the other desires to remain on a dead level at all times and work out from the middle towards the end. The result is that neither one arrives at any safe abiding place.

Modern spiritual philosophy steps in and says that neither is the agnostic Materialism nor the theological Materialism the true solution of the question. And those who have mis-named themselves as Christian and spiritual scientists, who go into raphsodies over the super-excellencies of God and spirit, spelled always with the largest kind of capitals, are even larger than either one of these, for they go so far in their sky-scraping that they lose sight of the fact that matter is one of the absolutes of nature as well as spirit and that neither one can be laid lightly to one side as a non-entity.

But there is a force that comes in and says: "Behold the master-key to the problem of life and death. I am the beginning and the end, and without me nothing ever was and nothing ever will be." And this force, this power, so subtle and intangible, is soul, life, intelligence; not merely one of these alone, but all in combination and acting upon spirit and matter, binds them together and rules the realms of infinite universality with a power that none can gainsay.

We would not have you accept these statements of ours as true because we claim that they emanate from a spiritual source. The theologians are welcome to a monopoly of the "thus saith the Lord" business. We have no desire to enter into competition with them.

All we ask is that you reason for yourselves and follow carefully the statements that we shall make in the course of our lecture, and we think that you will arrive at the same conclusion that we have arrived at, namely, that the problem requires something more than the *ipse dixit* of a Darwin or a Huxley, a Tyndall or a Spencer or a "thus saith the Lord" from the Bible.

The hypothesis that we have before mentioned as the foundation for our statement of the middle and rational ground of the science of Spiritualism is not a hypothesis when closely examined, but an axiom—as it were—that can be used as the solution of all the discussion as to the make-up of the universe of substance that we see around us, and that axiom is this: All that there is in the realms of nature—and there are no other realms—comes under the head of substance, whether it be visible or invisible, tangible or intangible, ponderable or imponderable. Substance is the beginning and the end of all the phenomena of existence in this or any other world that we can see or think of.

Substance is divisible, however, into three forms or forces, if that term seems to be the better one to some of you, for that which hardly seems to have a tangible existence, and yet that is the only term that will cover all the ground. The foundation or primary form of substance and the one from which all others are evolved—the one that permeates all the forms of nature's evolutions is soul substance. This is the great life-giving energy of the universe.

Think of it! The same power that animates your entire being with love, hope, and aspiration after all that is grand and noble and uplifting in nature, is the same power that sends the mighty suns and stars of the heavens whirling through space in their majestic orbits and hangs them in so true a balance to each other that they move as with one step to the majestic march of the infinite orchestra of eternity.

This is life! Not what life and intelligence is made of, but instead the very thing itself. From the lowest to the highest form of nature's myriad evolutions permeates this subtle vitalizing force that we call the soul.

The second form of substance is spirit, the inner and refined essence of the material forms of existence that which the soul acts upon to give life and form through its medium to the materiality of nature. Spirit is that which survives with the soul the change called death and serves the soul as an abiding place in the realms called spiritual.

No form of substance can exist without the other. Matter is the outer covering that the reality of nature wears to give expression to its varied forms. We hear much from a certain school about there being no matter in the universe, but where would the soul and spirit find a visible expression to the material senses so-called if not through the agency of matter? In other words, the three forms are so closely united that the one is as necessary to nature's economy as the other, and the man who denies the existence of one denies the existence of all; denies that he himself has any real existence.

There are thousands of changes that are going on under our very eyes, of which we can only know by the effects that they produce upon us and our environments.

We are told with all the gravity imaginable by these grave and reverend seigniors of the materialistic and theological schools that that which we can not see with the material (so-called) vision can have no actual existence. Who is there among them that can swear that he ever saw the air or that most powerful and subtle of its constituents—oxygen gas—when in its pure gaseous form and unmixed with any other substance that would produce a sensation of color upon the optic nerve of the observer.

Yet the air has weight and so has oxygen, although oxygen is colorless, tasteless, and non-odorous and hence is not detectable by any of the ordinary tests of the school of physical science, i. e., taste and smell.

There are things that in all seriousness are too ridiculous to claim our attention for even a moment, and one of these is the assumption above referred to, that any of the tests above noted failing to apply, then the thing claimed can not exist. There are thousands of phenomena whose existence we must take for granted because of the results that they produce rather than the elements of visibility and tangibility that these men demand.

But upon their own chosen battle-field of sight, taste, and hearing and tangibility we can meet and vanquish them, for there are those whose testimony is worthy of all credence, whose ability to observe scientifically is as keen as theirs, who have left it on record for us and that they have seen spiritual beings disrobed of the ordinary limitations of matter and have conversed with them and obtained messages from them that have brought sweet peace and rest to aching hearts and throbbing souls, thus demonstrating that there is life and conscious individuality in the so-called mysterious realm that lies beyond the region of the borderland of the grave.

The time is coming, my friends—aye, is here now and with us at this moment—when men and women will realize the fact—yea, the glorious reality—that there is a crown of immortality laid up for them in the very order of nature, of which none can deprive them, for it is not dependent as some would have you believe upon the personal belief in a personal God of any individual whatsoever. There is no retrogression in nature. Having once entered upon the march of individual progress the soul of nature nor any of her children knows no change except onward, upward, ever climbing toward the great infinity that permeates all with its boundless love and wisdom. There may be phenomena that speak of decay and death outwardly, but they are only the changes that the chrysalis passes through before the butterfly is born into existence.

Man is the crowning glory of nature's evolutions to day and to-morrow and forever, yet not the same man, but a higher man; a man who has fought against the temptations and chains of degrading environments that have been fastened upon him by the superstitions and bigotry of past ages and those who will still insist that the rules of 3,000 years ago are the proper rules for the nineteenth century of the present era. Man who has come out of all this like gold from the refiner's furnace will go forward on his way rejoicing in his salvation. And that salvation not worked out in fear and trembling at the wrath of the Jewish Jehovah, but accepted in love and rejoicing as the gift of mother and father nature to their children who endeavor to live, not as prepared to die, but as prepared for an eternity of existence with the full consciousness that there can be no escape by any other road than that of personal responsibility and atonement for the evil done or thought in the body material in the life called the earth life.

The battle of the spiritual against the material began back in the dawn of man's individuality; in fact, the first bugle note of that conflict may be said to have been sounded when man began to worship the forces and powers of nature around him as the author of his and all other existence. It had its historical existence first, however, when the first theologian attempted to teach mankind that he had fallen from a state of primitive purity and was doomed to everlasting damnation unless he accepted their fables that an angry and jealous God had repented of the mischief that his own plans had wrought and had sent his only begotten and miraculously conceived son into the earth life to suffer—the innocent for the guilty—and it is against this degrading and revolting superstition that the spiritual host are pressing forward to the conflict to-day—a superstition that had its origin on the banks of the Ganges to be copied in later ages by the worshippers of Isis and Serapis and later yet by the fanatical Essenes whose mystical vagaries have been swallowed as the verities of God's revelation for 1,900 years. And against these it is that the grand assault is being made to-day all along the line.

There is no atonement save that of personal restitution, says the spiritual philosophy, for there has never been a fall of man. There never was a time in the history of the present evolution of mankind when they stood so high in all the arts and duties of life as they do to-day, the croakers for the "good old days of Adam and Eve" to the contrary notwithstanding.

Man from the first moment of his unfoldment on this planet earth has been constantly falling, not down, but higher in the scale of existence. He has developed the finer elements of the soul nature and has rounded out his conceptions of deity to a more spiritual standard. Instead of worshipping physical objects and the pro-creative forces of nature he has destroyed his idols and has come into a closer communion with the inner heart of nature and is now beginning to realize that the Great Invisible is a power of love, beauty, wisdom, and strength and that it does not reside in any one location, but through all and over all things. It is not something outside of and beyond nature, but it is the totality of all nature's phenomena that goes to make that which we have called God in the past for the lack of a better name.

There is an over-intelligence as all the orderly phenomena of nature testify, but that intelligence is not beyond and outside of nature, but within it and of it.

In conclusion, then, my friends, let me ask you, as students in the high ways of life, to bring these facts into the range of your every-day life; not keep them for Sunday use when you come within these walls, but make them a part of yourself and so live that you will appreciate the fact that there is no other life and no other world than the one that you are possessed of and living in at the present time. Again we repeat that there is no other life and no other world than the one you have and are living in to-day.

But stop, you say! Are you not a medium and are not these strange words to fall from the lips of a medium under inspiration?

Think for a moment, my friends, what these words really mean. Does the purchase of a suit of clothes change the individuality of the person wearing them? Does the going from one room to another or from the first floor of the house to the second or third floor change the person or the house in any way? Not in the least, you say. Then the change from the material body to the spiritual does not affect the soul, the life, only as it gives greater freedom to the individuality of the soul. It is the same soul, the same life, and it is living in the same world that it lived in before, only in spiritualized surroundings.

The only veil that hangs between us and our friends whom we say are dead is the limitation of a physical body. They are near us and with us and yet are above and beyond us and will remain so until the angel of life, with his mystic wand of death, shall touch the sepulchre stone that imprisons the soul within the material body and the freed soul shall rise into the glad Easter morn of immortality.

The conflict between the spiritual and material that we wish to call your attention to, as well as the phases that we have mentioned, is not only a conflict between two schools of thought, but between two sides of the human individuality, and it is hard at times to tell which is to come uppermost in the conflict—the passional and lower appetites or the grander and more spiritual attributes of the man. Let us hope and pray and at the same time put in some good solid work for the upliftment of the human race by the cultivation of the mental and the physical of our lives side by side on equal grounds and then there can be no overbalance of the one by the other, and man will rise higher in the scale of life than ever before and go on from victory to victory, and then of a truth can we sing the old song of the apostle: "Oh! death, where is thy sting, and oh! grave, where is thy victory?" while from the angel hosts around us will come the triumphant refrain wafted to us from over the cloud-capped peaks of the mountains of inspiration and immortality that death hath no terrors for the soul; that life is immortal and eternal; without a beginning and without ending.

Written for The Better Way.

CASSADAGA UNIVERSITY.

[illegible] HAMMOND.

I notice a recent and an excellent article in THE BETTER WAY by Brother Barrett, concerning the Cassadaga University. This subject should deeply interest every Spiritualist. This question of education, whether there or in other places, is one of the greatest now before us. The Church has used this power for its purposes, and with great success. The seats of learning are now mainly in her hands, or under her influence. Into the colleges and Churches and associations and sociables our young are mainly drawn and molded under their influences. The Church understands this power, and uses it in a very efficient manner. We may learn wisdom from her example. We want many centers of education and influence where the young may be drawn and taught all the best learning of our time, both from earth and heaven. When the schools begin to grow and gain a hold on the people, as they certainly will, they will not only widen the knowledge of the pupils, but will begin to soften and enlarge the teachings of the Churches and their schools as the progress of the age is now softening the creeds of the Church. What a great and noble work the Spiritualists can do, and what a promise of glorious results, for with all the forces now engaged in both worlds, all the old institutions will, before long, mainly fall into their hands! This may look like a large and bold enterprise, but it is not as great as many other things that have been done within the past fifty years, and that we now see going on all around us.

I said we wanted many institutions, and it is true, but we need build and equip but few, the rest, in good time will come to us. We should aim to put our funds not so much into buildings as into men and women. I need not say that the value and use of noble men and women far transcends the most splendid architecture, useful as it may be. But some good buildings will be needed for this enterprise, and as a good beginning has been made at Cassadaga, this may be the best place for the first experiment.

To call it a "University" is a pretty large name to start with, but the institution can grow to it, and be more appropriate than to anything ever before founded. Let the work be hastened on. Let Brother Barrett's suggestion be acted on, that 100 give $100, or more, each. I will add, let 1,000 give $10, or more, each, and then let 1,000,000 give $1 each. With all this sum we can begin to hold up our heads, and with angel blessing we can begin to make an institution that will stop, in a great measure, the flow of our youths into other channels that are now a great waste of time and money and influence to our cause, and often a greater detriment to the young themselves. By a bold and strong effort we can command respect and influence, and kill off opposition before it gets its fighting clothes on. After this university is fairly started, then let six or eight millions, or more, give one dollar each to found other institutions in the leading centers of population in our blessed land, or in rural sections, if that should be thought better, and the bones of old orthodoxy can only rattle in their tombs. The Spiritualists can raise several millions each year in this way and not feel it, and when the public see and feel this force, backed by a strong angel force, all the old colleges that are alive will want to sell out to us for just enough to pay the general funeral expenses. Then we shall have room enough, and can put our money to a much better use than into buildings. The country will then begin to bloom out with men and women of a high order. We then can have the constant light of heaven in our institutions, and make daily progress towards greater truths and knowledge.

The more that give the more general interest will be felt in this subject, and more will walk in the new paths with hope and joy. Let our papers infuse life into this enterprise, and let our speakers and mediums proclaim it in public and private, and our brethren unite in one great, noble, harmonious, unselfish enterprise for the good of all mankind.

Ring in the new and the old will go out without ringing.

Thus great centers of organization will be made that will go far to make one harmonious and more efficient whole of all our growing numbers.

Written for The Better Way.

A WARNING VOICE.

DR. J. W. BRIGGS.

The question has often been asked me if Spiritualists are in line with progressive thought of the age in regard to the dangers which threaten our country from the Roman Catholic hierarchy. I say yes, because we have an inward perception of what is going on in the outward and inner world, in matters material and spiritual, and I wish to report to the readers of THE BETTER WAY that one of our gifted lecturers is also in the field exposing the evils of the great combination of the Catholic hierarchy, the greatest secret organization in the world, an organization which moves en mass, at the bidding of the pope of Rome.

On the questions of nunneries she speaks not from what people say, but from knowledge; for, being born into the high Church of England (next door to the Roman Church), it was only a matter of time when she was put into the nunnery to receive what should have been an education. Yes, an education it was, as by being admitted and being called a child of Protestant parents must be pressed to the front in everything to show how bright she was, and what an education she was getting, and her parents being of means she was finally persuaded to become a nun. Thus all being a preconceived plot to know what was inside. So when she was to exchange the garb of a novice for that of a nun, the ceremony proceeding, the question being asked, are you willing to forever renounce the world, your father, mother, etc.

Here was a pause, for in that audience sat the father who had been her constant companion, his favorite child renouncing him forever, shut in where he could not see her again. Out of the depths of his soul came a groan, one that was heard and vibrated through the building, and reached his loving daughter on the platform, surrounded with all the pomp and dignity of the Church, with the veil held up over her head, but the groan had a response in her heart, and she wavered, and gave a look at the loving parent, and her courage failed her, so she thus escaped the jaws of death, which awaited her. But not satisfied, she was anxious to know what was going on in there. So in the disguise of a nun she gained access to see for herself the dark secrets going on there, where the world was shut out.

Not only the secrets of the nunnery, but she lectures on the historical, political, and social aspect of the public school question, the dangers which threaten them from the Catholic hierarchy, and offers a solution of the problem, by recommending State and national free scholarship, the founding of a national university, access to which must be through the free public schools only. She is highly commended by the clergy and the press, as an able, truthful, and fearless exponent, and recommended to all patriotic societies who are looking for such lecturers. Now, that the time has arrived when the pope of Rome recommends the forming of a separate political party, called the "Catholic Party," the patriotic sentiment of the nation ought to be aroused by the keynote struck by Marguerite St. Omer, and rally around the forces of liberty, to so crush the serpent who is trying to coil and pierce his fangs in the very vitals of our republican form of government.

Written for The Better Way.

PSYCHOMETRY.

M. J. KELLER.

The tendency of some people to ascribe all they do not understand to spirit power and mediumship is absurd, and quite as bad as the old superstitions of the Churches, which called all they did not understand miracles. A short article in a recent BETTER WAY, headed psychometry, calls it "one of the most wonderful forms of mediumship."

Now, the word medium is defined as an instrument or means to transmit between persons, places, or things, that can not themselves connect. In what we understand by mediumship, the individual becomes the passive instrument of a spirit, and the intelligence displayed is that of the spirit rather than the medium who may or may not possess a good psychometric power. There are many phases of mediumship, both pure and mixed; the pure are those who are under the entire control of a spirit, or in an unconscious trance when they voice only the message of the spirit. The mixed may be conscious, or only partially controlled, and may use their soul faculties of clairvoyance, clairaudience, intuition, prevoyance, or the psychometric feeling to assist them. These soul faculties, when well developed, may be exercised by the independent action of a person's own brain, or his own soul, in his own body, without the aid of decarnate spirit. These psychic or spiritual faculties belong in some degree to all human beings, and like the mental faculties in some people may be large and active, or almost latent for want of exercise and training. Any person of average intelligence and impressibility may cultivate and exercise all these faculties to his own great improvement, knowledge, and progress.

Psychometry as a science, if cultivated, will do more to drive away ignorance and superstition, and to throw light on all subjects of which the human mind can conceive, than any other now known.

The independent action of a good psychometer, who uses his own brain and soul powers, is more scientific and satisfactory in general, than of a mixed medium who understands nothing of science, and ascribes everything to disembodied spirits. I have heard some say, "Why, I do everything by spirit power—even stand on my feet by spirit power." I answered, "Yes, the power of your own spirit in your own body." Do you believe your own soul, or spirit, to be so helpless while here in your own body, and then expect decarnate ones to be so powerful as to do all things for you? Cultivate your own souls, and learn your own possibilities while here.

For the last forty years Dr. Buchanan has been trying to spread abroad a knowledge of this science of psychometry, and now his pupils in various parts of the country are teaching and preaching all they can to bring this knowledge home to the multitudes that need it. Yet like all great truths its progress is slow, though sure, and the next generation will grow up ready for it, I hope.

PHENOMENA IN WASHINGTON, D. C.

To the Editor Better Way

The advantages accruing from a systematic and faithful pursuance of investigation into the phenomena of Spiritualism have been proven this winter by the experiences of two circles, which, composed of two entirely different personell, have met every week on stated evenings with Mrs. Ross. In these circles it is understood that every person shall be present at every meeting, unless the most insurmountable obstacle prevents, and that no one except the members of the circle shall on any account be admitted. Each circle is composed of ten persons. One is made up of several of the most distinguished and conservative residents of Washington, belonging to army and juristic circles, and their wives or daughters, the other of government officials and private citizens. The accounts of these seances, to neither of which I belong, as I have received them from members of each, are testimony to the advance which can be made in the exhibition of genuine phenomena if the proper conditions are given and conscientiously followed up. In both these seances the medium, as in her public circles, is securely locked in the cage, which, as has before been stated, is a stout frame covered entirely, top, bottom, sides, and door, with woven wire work, about an inch and a quarter mesh, which is secured by inch and a quarter nails bent over and cleeted so as to hold like staples; the door being locked, and the key kept by one of the circle. All the conditions are under strict test. At these circles it is of frequent occurrence that as many as four or five spirits, and on one occasion seven, are out-side of the cabinet at once. Some clad in officers, uniform, ladies in dazzling costumes, appearing like the richest of dazzling white silk, and children of both sexes. Frequently, while these presences are outside, the medium's voice, or rather that of her control, is heard in the cabinet, explaining some point of difficulty or helping to identify some new comer.

A few evenings ago, I attended one of the public or general seances held every Wednesday evening. For a circle of this kind it was uncommonly harmonious, although there were present three or four persons who were entire strangers to the phenomena. There were two incidents which were remarkable. A lady present was called to the curtain to see her sister. This sister, her husband, and her babe all died within a few weeks of each other. The spirit held in her arms a little baby, and seemed most happy to be able to show it to the aunt who had loved it much during its short physical life. The mother crooned over it as a mother in the form would, and when I asked, "Will you not let me see the dear little one?" She brought it to me, leaned over and put it almost into my lap so that I saw its baby face distinctly. Miss S. asked, "Does not—mentioning the name of the baby's father—ever come?" And almost as she spoke a male form came from the cabinet, put his arm tenderly about the spirit mother, leaned over and looked down at the baby and then up at his sister and said, "Yes, we are all here," and while he was speaking, an Indian in full costume came out and walked nearly the whole round of the circle.

A little later a small female figure came out, holding before her a square of white about as large as a gentleman's handkerchief. She waved it up and down, and from side to side, and in a few moments it began to visibly increase in size. Up and down, and to and fro, she waved, pulling it through her hands until it lay in masses on the floor, and all at once, from beneath it, apparently as if springing out of the floor, appeared a youth, slender and graceful, one would guess about sixteen years old, and he caught the tissne in his hands and wove with her until there seemed to be forty or fifty yards of the gleaming, almost incandescent white upon the carpet. Then as he came so he went, and the spirit woman stood alone, and little by little gathered up the fleecy web, throwing up her arms and drawing them together and working at the fabric, decreasing less and less, until at last she stood as she first came, waving up and down a bit of white, not larger than a man's handkerchief. W.

Written for The Better Way.

HOW SOME TOMBSTONES TALK.

FLORENCE E. ALCOTT.

In all my perambulations around ancient cemetaries, graveyards, etc., for which I seem to have an intuitive fitness, I never came across any inscription or epitaph that transformed an excarnated mortal into such a high-grade angel as clearly as the appended article does. For length, depth, breadth, ardour, and intensity, it does all that language and human ingenuity could possibly do to satisfy the diciples of a faith-salvation that the departed one is already on his way to glory, or better still, safely landed in an abode of superlative bliss. It so far transcends anything we Spiritualists have to offer on our time-table for speed and delicious anchorage in a home of rest beyond the skies, that the non-thinker in theologic garb would hesitate some time before he would exchange it for a line of nature that passes him onward over creeds into deeds, that will surely brighten the record as they go. But aside from the fallacy and simpleness of such a dedication to the memory of a fellow-mortal, for none with any degree of intellect would view it in any other light than that of triple-plated flattery. It was used partly to tickle the power of the Church, as well as to please the vanity of some of the family in a line of descent. I have had the pleasure of interviewing spirit John Stratford Hollis through writing mediumship, and the friend in response, after attention was called to the glowing tribute to his worth and his angelic and speedy departure to the home of the pure and the blest (as per tombstone), said, in language more forcible than poetic, "the inscription on that stone is all bosh, and was not in accord with my wish or desire." He further informed me that he was just getting out of the trammels of theology, after being held by it over fifty-five years, and thanked me for the interest I had taken to copy and meditate over the inscription, as that brought him in connection with forces that gave him in a short time a comparative degree of freedom. The following is the inscription.

"In the vault underneath lie the remains of John Stratford Hollis, born at Ellerslie, his father's farm, Somerset County, New Jersey, August [illegible], died in this city, January [illegible] 1837. Long a vestryman and warden of the United Churches, of which this parish was formerly one. His understanding was comprehensive, vigorous, and steady, its objects high and useful; trained after early models its dicipline was strict, its investigations patient, its judgment true. His education was eminently regular and liberal and fitted him for distinguished attainments in the law, in the most dignified ranks of which he was acknowledged to stand. His political principles were derived from the honorable and great names whose patriotism settled and then first administed this government, from those he never swerved; and laboring to sustain their purity and aims, would have averted that decline in their administration, which unable to prevent, he had yet the misfortune to see. An hereditary churchman, he understood his whole duty; and practiced it. A faithful councillor, a considerate parishoner, a constant worshiper, led by the providence of God to a remote part of the diocese, he bore her venerable liturgy thither, and the Church of his forefather's "Rose on Streams," was then first responsive to her majestic anthems, an exhalted humanity pervaded his nature; no mean or sordid temper mingled with it, discerning and delicate, yet active, open, and sincere. The loveliness of his moral disposition was invigorated by contrariety of manly energy, and his instinctive generosity, ennobled by permanent principles and settled convictions of duty, as husband and father, in his home he was the centre and safe-guard of happiness, of commanding stature and elevated mien, manner gracious and refined, his death was as favored as his life. Without pain or sickness, in the calm of peaceful slumbers, and in the silence of night his spirit was taken to the Paradise of the just."

REMARKABLE PHENOMENA.

It may be interesting to you, and the readers of the "Harbinger of Light," to know we have a small circle meeting regular twice a week, in which we have every prospect of getting materialized forms. Our medium, Mr. Lampard, is a florist. His attention was first directed to Spiritualism through hearing a lecture by Mrs. Harris, "What is Spiritualism?" when he decided with several others to investigate the subject. Having for some time met in the usual fashion without obtaining any results, the circle came to the conclusion they would give it up, and sat for the last time, when their attention was attracted by knocks.

I need not say this gave a fresh impulse to the sittings, and the discovery of the medium. All the usual phenomena attending a physical medium were experienced, leading up to the most beautiful lights, and white drapery of delicate texture, which we are allowed to touch and examine.

The control promised to allow us to cut a piece off, and in a pleasant way said when they could materialize it they would let us know, and guaranteed we would not be able to match it.

I enclose you a piece; we have failed to match it here, perhaps you can in Melbourne. At our sitting last night the medium was covered with this drapery from head to feet. It also reached from the ceiling to the ground in the cabinet, while the medium stood outside

Large lights appeared on the medium's breast, at his feet, and around the cabinet, sometimes coming a little way outside. Frequently they are brought out on the medium's hand, and we are allowed to touch them. We entertain high hopes of being able to see the spirit forms in a short time. We get usually at the beginning of the circle very interesting lectures. We were told last time the *modus operandi* of bringing the drapery into existence was that there are myriads of atoms floating in our atmosphere, and with their knowledge of electricity and magnetism they can almost at will unite these particles, and shape them as they please.

The controls have invited us to pursue our investigatons under test-conditions, and I shall be glad to send you particulars as we proceed. As this phase of mediumship is new to us, we shall be glad of any advice you can give us on the subject.

I may add that it was through the medium of your paper, the "Harbinger of Light," over twenty years ago, my attention was first directed to Spiritualism; and, although I have had many doubts on the subject, I have untiringly pursued the investigation when opportunity offered, and trust in a short time to be amply rewarded. You can make what use you like of this information. Yours sincerely, S. FIZZELL.

[We have submitted the muslin referred to to a friend who is an "expert," and this is what he says of it: "I have never seen any muslin like the enclosed, it seems blown together by some creative energy, and I should say it was next to impossible for the hand of man or for any machinery to weave such a cloth."—Ed. "Harbinger of Light."]

Written for The Better Way

THE CHILD MEDIUM.

[illegible] GRAVES.

"Shall we meet again after the change called death?" Many have asked this dreadful question of the eternal hills, of the placid flowing streams, of the twinkling stars; of the mummery of creeds; but all were dumb. The Spiritualist, however, through his phenomena alone is able to answer: "We can never perish; we shall meet again in the spirit realms."

We here, in Pennville, Indiana, have had the truthfulness of this answer beautifully illustrated through the remarkable powers of the child medium, Sylvia Bowman, the eleven-year-old daughter of Col. R. W. Bowman, of this city. She is a very pretty and intelligent child, besides she possesses wonderful materializing, clairvoyant, and clairaudient gifts for one her age. Her clairvoyant mediumship was strikingly manifested lately, in seeing and minutely describing the wife of Hon. Daniel Tucker, of Red Key, Indiana, who passed to spirit life many years ago. Mr. T. said the description was so good as to be a perfect word picture of his deceased wife. The materializations are good; for hands and beautiful flowers appear. The ringing of bells and whistling are heard. Through her clairaudience she gets names and sometimes whole sentences come to startle the sitter and remind him of acts or conversation of years gone by. This little miss comes of mediumistic stock. Her mother, Nora Bowman, is an excellent medium. Perhaps many of your readers saw mother and child, at the State meeting on camp grounds, near Chesterfield, Ind., last season, and they will no doubt both be there in June next. Sylvia has a superb physique and good health, and the spiritualistic world may well await her further development with bright anticipations for the future.

Spiritualists of Pennville are alive to the best interest of the cause. We have several good local mediums, who devote much time to the advancement of the work here, and that, too, without money or price, among whom I would especially mention Mrs. Nora Bowman and daughter Sylvia, who are best in point of mediumship and work done. Occasionally we are also favored with outside help. Just now we are trying to get Mrs. Seery here for a season.

A RAMPANT DEMON.

Mr. P. Hauptfleisch, says the "Bloemfontein Express," writes us under date Senekal, January 13th: Can you or any of the readers of the "Express" give an explanation of advice that would put an end to a terrible state of things? The houses of two brothers named Smit, living in the district of Bethlehem, are continually bombarded with stones by invisible hands; the damage already done is estimated at £25. The panes of glass and crockery are nearly all broken already. The throwing goes on night and day. They have to eat under the table, for when the table is spread an invisible hand comes and everything is broken to pieces. It would take too long to tell it all. The grown-up people see nothing, but some of the children often see a form. One of the children saw it in the daytime, and called out to his father saying: "There he stands!" The father looked, but saw nothing. "There he stands by the dog" (a savage dog kept on the farm), "now the dog is smelling his ear, now his feet." The father asked: "What does he look like?" The child: "A black human figure with two heads and long outstretched arms; one head is like a man's and one like a dog's." When the child said, "there he is, father," the man tried to hit him but only struck the air. The child said: "Here he stands now, in front of me." The father gave the boy a knife and cried: "Stab him in the mouth." The child did so, and the knife and the child's hand were full of slime. I could fill page after page about this strange apparition, but enough. The brothers Smit are in a state of terrible anxiety, and invite all who wish to be convinced to come and see the position they are in, and, if possible, suggest some means of deliverance. The foregoing was related by Mr. Smit himself to Mr. Abraham Celliers, of Honigfontein, Senekal, who has just repeated it to me. It is confirmed by so many that I will guarantee its truth.

P. S. This has lasted a month at one brother's place and about half a month at the other's. Further information to be obtained from Mr. Smit, Witkop, District Bethlehem, Orange Free State.

[The matter should be, says the "Express," investigated by some of our scientists. Similar "phenomena" have often been traced to human malice or mischief, but for one case, we think somewhere in the Transkei, no natural explanation could be found, and an eminent colonial prelate ascribed it to the agency of demons.—Ed.]—St. Helena Guardian.

Money given for the poor generally goes to the rich.

ALFRED R. WALLACE TO THE EDITOR OF "LIGHT."

Sir.—I am very much pleased to find that Dr. Carl du Prel now avows himself almost as much a Spiritualists as any of us. I have thought that some of his recent writings indicate this; but as I have read none of his works but Mr. Massey's translation of his "Philosophy of Mysticism" I could not be sure how far his opinions had changed. That work is a storehouse of valuable facts for the Spiritualist; but all are set forth as illustrative of the theory of "double consciousness," or "the transcendental ego." The standpoint of the whole book may be illustrated by the author's remark as to the alleged "guides" and "guardian spirits" of mediums: "The third possibility, that the guides are actual third persons, that is, other subjects, must remain excluded until they exhibit characteristics not to be explained by even the double nature of man. But as we do not know the faculties of our second ego, nor, therefore, how much they will explain, this is a case which cannot easily occur." (Vol. I., p. 137.) Nowhere in the entire work is it alleged that there are any phenomena which the theory of the second ego will not explain. Now, if I understand Dr. du Prel's letter aright, he does admit that there are phenomena which imply the agency of "other subjects"—i. e., of what we term "spirits." It is to be wished that the later works, to which Dr. du Prel refers in his letter, could be translated into English for the benefit of those Spiritualists who, like myself, are unable to read them in the original. ALFRED R. WALLACE.

THE SARGASSO SEA.

In the midst of the North Atlantic there is a large patch of floating seaweeds, which has kept its place for centuries, with only slight driftings up and down according to the changing winds and currents. It was crossed by Columbus on his first voyage, and its position and extent have been known ever since. It occupies an immense eddy between the equatorial current on the south, and the Gulf Stream on the north. The name is from the variety of sea-weed which forms the "sea," *Sargassum bacciferum*—the berry-bearing sargasso. This sea is described by Dr. Gardner as he saw it on his voyage from Brazil to England.

While we were in about the fifty-sixth degree of west longitude, and between the twenty-second and twenty-eighth degrees of north latitude, we passed through enormous fields of sea-weed which have been described by almost every voyager in those seas. It existed generally in long, narrow strips or bands, lying across the wind, sometimes not more than the ship's length apart, at other times at a considerable distance from each other.

Much diversity of opinion exists as to the origin of this floating mass. Humboldt believed it to be detached from rocks at a considerable depth in the latitudes where it floats; others suppose it to come from the shores of the northern seas, having been detached from the rocks by the violence of the winds. Some again imagine that it comes from the rocky shores of the gulfs of Mexico and Florida; while many agree with me in believing that it has never had any other than its present place of abode. No one has ever seen it attached to rocks, nor have roots ever been discovered belonging to it.

During the five or six days that we sailed through this gulf-weed, I hooked on board more than a thousand pieces, and every one of them presented the same appearance. The lower end of the stem had always a whitish, decayed appearance, just like a piece of tangle which has been some time cast on shore, while the extremities of the branches were universally of a very fresh and healthy appearance.

Such being the case, we can scarcely help believing that these remarkable plants have existed since the time of their first creation to the present period as we now find them, floating always in this revolving Gulf Stream, and undergoing a perpetual change from decay at one extremity, and growth at the other.

There is nothing unreasonable in this opinion, as sea-weeds are not like land-plants, which derive nourishment from the spot to which they are attached.—Youth's Companion.

In Howard's column of the "N. Y. Recorder" we find the following concerning the Beecher affair: "I am sorry to see, in the columns of an esteemed contemporary, evidences of a quarrel between Mrs. Henry Ward Beecher and Mrs. Isabella Beecher-Hooker. According to the former, Mrs. Hooker, a Spiritualists, tormented Mr. Beecher during his lifetime with her beliefs, and now seeks to annoy his family by spiritualistic tendencies. Mrs. Beecher also says that her husband was not a Spiritualist. Well, that depends. I know that he was very greatly interested in the subject, and with three esteemed and trusted members of his church talked long and earnestly about it. When table tipping was the rage he repeatedly tried it, but his bump of humor, coupled with his strong common sense, found more fun than comfort in the rappings. That the great preacher saw visions, he believed."

The Lord never yet did a day's work for a man.

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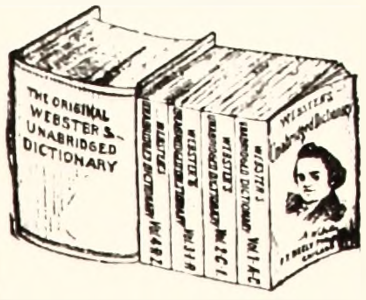

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Written for The Better Way.

AFFIRMATIONS OF THE SPIRITUAL PHILOSOPHY.

A. B. FRENCH.—NO. 5.

When we turn from so-called profane or secular history to investigate historical religions, special facts of spiritual intercourse become frequent. This, however, is no proof they were not just as common in the life and career of all other nations. Religious historians oftener mention spiritual manifestations because of the peculiar sanctity surrounding the parties to whom they were given.

John, the apostle or evangelist, is quite a different being from John the shepherd guarding his flock on the mountain side or John the mechanic—the ditch-digger—the pauper. Around the first named John the halo of a divine light is supposed to linger, but for the last named Johns no heavenly ray falls. Their days at best are short and overarched with frowning clouds. Their nights are altogether moonless and starless. They are ciphers and unhappy fate adds to the numerals of humanity. They are the luckless ones who carry hard brown hands and sun-burnt faces. They grind at labor's ragged wheel and must look at their own hard lineaments in poverty's dirty and broken mirror.

The half-clad child who went out with the moan of wintry winds may come back to them in an angel's chariot and kiss their poverty-pinched lips in the night's sweet dreams, but no historian notes the celestial visitants who rap on the unpainted door of want. But when an angel stoops to write over the head of a debauched and polluted king in the midnight of lust's insatiate revelry or some kindly guardian volunteers to liberate an imprisoned apostle, such facts are eagerly recorded and a few centuries afterward a council of priests and bishops are ready to declare the narration of such an event divinely inspired. Those who have most needed and perhaps more frequently received spiritual visitants are not the subjects of either sacred or profane history. The flower of their lives blooms in the night time when fortune sleeps and fame dreams. In fact they are the night side of humanity who kindle for the other side the roseate tints of day. But they are after all the most essential part. Their names are not carved in marble or granite. The pen of the historian does not write for them and their graves are unmarked and unguarded. But they quarry the marble and polish it for inscriptions less worthy; they make the paper from pulp to sheet for the historian's book; dig out the gold and steel for his pen, hand it to him and bid him write. In our day and generation the same distinctions in society may be observed. The lightnings of progress split and shiver the oaks of ignorance and superstition, but the heavy and moss-grown walls of caste are impregnable to the artillery of evolution and revolution.

If we examine closely the historical religions we shall find them rooted and grounded in spirit communion. No existing religion has had such a marvelous career as Mohammedanism. Everything connected with this rugged Unitarian man of the desert is unique and startling. It leaped into Arabia like some mighty torpedo falling from a cloudless sky. Its explosion shook the pillars of a continent and the walls of Magianism and Sabeanism fell in heaps of ruin. It even baptized Palestine in blood and stole the cradle of Christianity and covered it with the veil of the Caaba. Spain shook beneath its tread, which opened the gates of knowledge and let the sunlight in. It is still marching with unabated pace and destined to plant the standard of the prophet over the larger part of Africa.

Whence came this terrific revolution in the minds of men? Let us examine it. In the beginning of the eighth century an unlettered and almost unknown camel-driver of Mecca goes up to Mount Heira to fast and pray. It is the month of Rajub, consecrated to armistice and fasting. Here in the cleft of a lone and barren rock a spiritual being consults him. He reveals to Mohammed his mission. He is thrown into a trance and afterward his psychic condition becomes frequent. He begins his revelations which continue through years of persecution and bloody warfare. He breathes into them a purity of language and grandeur of conception, the wonder of all scholars who have examined them. They become the sacred book of the Moslem and yet the Koran is nothing more or less than a mass of spiritual communications and revelations. Mohammed never concealed the source from whence his revelations came, nor could he control the time of their advent. When this mysterious influence came upon him the revelations were given. To preserve them they were written upon date leaves, shoulders of mutton, or anything most convenient to note them down. Everyone who believes in the Koran and Mohammed's spiritual revelations is to this extent a Spiritualist. Nor is it necessary to accept all the Koran to believe in the reality of his visions and revelations. Everything connected with his life and history clearly demonstrates there was with him an invisible power.

Moreover, his spiritual visitants were not altogether evil. They wrought through him and are still working a great reformation. They proclaimed the one indivisible and eternal reality behind the fleeting panorama of nature. Herein he reached the magical fountain from whose eternally flowing waters the parched lips of philosophy and science must at last quench their thirst. Mohammed, under his invisible influence, wrought out great good. He elevated the condition of woman and restricted polygamy. He cared for orphans with a father and mother's tenderness. He helped the slave and lightened the weight of his chains. He preached temperance and kindness to animals. His faults were many, but they were made luminous by his virtues. If we succeed in establishing our proposition the warrior prophet of Arabia—the poor orphan of the Caaba—the camel-driver of Cadejah must be assigned an important place among the world's psychics.

Written for The Better Way

A VISION OF THE PYRAMIDS.

DR. S. T. SUDDICK.

> "It is given thee to gaze
> On the pile of ancient days,
> Never mortal builder's hand
> This enduring fabric planned;
> Sign and sybil, word of power,
> From the earth raised key and tower."
>
> —SCOTT.

After reading a very interesting account in a recent work, with regard to how the pyramids were built and of the ponderous machinery it must have taken to bring the immense blocks of stone from the distant quarry and place them in position in the vast structure, I lifted a volume of Sir Walter Scott's poems from the table by which I was sitting and opened it carelessly, and the first thing that struck me was the above quotation from the "Bridal of Triermane." I leaned back in my chair and wondered if there ever was a building "not made with hands." I thought of Moses causing the waters of the sea to stand up as a wall on either side, as is told in the Bible narrative, and of the mighty wonders he performed. "He," says the record, "was learned in all the arts of the Egyptians."

The Egyptians, what a wonderful people they were. What wonderful things they did with their "arts," and if they and Moses could perform such mighty "miracles" by these magical arts, why not build the pyramids by magic? and why may not the story of "Aladdin and his wonderful lamp" after all, have been true?

Thus ruminating, time seemed to turn backward for me in his flight. The ages were rolled away and the valley of the Nile and a half-finished pyramid was before me (in imagination or vision which).

The hour seemed to be morning and the workmen were gathering in from every direction and congregating around a huge block of stone which lay at the foot of a long incline, the further and higher end of which was even with and against the top layer of stone in the pyramid. There were myriads of workmen, but they all seemed to be unconscious of my presence. I at once recognized them as Egyptians by their dress, as I had seen it represented in paintings on ancient tombs. They seemed pretending to move one of these immense blocks of stone, so often described by travelers. Yet no sort of machinery was in sight. They evidently knew what they were about and had already moved the stone from the quarry almost to the base of the stupendous structure in some mysterious way, that was entirely incomprehensible to me.

The people formed around the immense stone in circles, the inner circle being some [illegible] feet in diameter, with the stone in the center. As the workmen (if workmen they could be called) gathered, circle after circle was formed. They had no tools of any kind and I began to think that they were all crazy or mad if they expected to move such a mass of rock without machinery of any kind.

But if they were mad, there was "method in their madness." As these circles were being formed everybody seemed cheerful and a perfect babel of voices kept up a humming sound until all were in place.

Then from a large, lightly constructed building, not far distant, a long procession of robed figures emerged and marched two abreast directly towards the circle. As they drew near, the circle opened to admit them. As they approached and passed by I noticed they were all females, and the high priestess at the head of the procession carried a wand in her right hand. As soon as the front ranks penetrated the inner circle three men whom I had not noticed before, who stood close to the block of stone, placed themselves in position with their right elbows touching it. The first stood perfectly erect; the second in a stooping position behind him, the top of his head touching the back of the first, and the third rested on his hands and knees behind the second, thus forming a pair of stairs, up which the high priestess—for such we will call her for want of a better name—passed. The procession parted without halting, the right hand column passing around the great stone to the right and the left. When they reached the other side they passed each other and kept on, and so they marched around and around until circle after circle was formed and all were in place.

The three men who had formed the stair now passed out through the inner circle of females and took their places in the outer circles.

The high priestess now standing on top of the stone waved her wand gracefully and the murmuring of the voices ceased. The ranks closed up in perfect order, showing that all were well drilled in the work. The females of the inner circle now placed the palms of their right hands against the sides of the stone and the left on the left shoulders of those in front of them.

The second circle placed their right hands on top of the hands that rested on the shoulders of the inner circle and their left on the shoulders of those in front, in their own circle, and in this way circle after circle was formed and connected. As the number in the outer circles was greater than that of the next inner circle, one occasionally placed both of his hands on the shoulders of the person in front of him. After the circles were all thus formed the high priestess that stood on the stone again waved her wand and began to chant a solemn invocation, or at least that was what I supposed it to be, while the multitude stood mute and with bowed heads.

At the close of the invocation she waved her wand with a sweeping motion and began to sing in a sweet, musical voice. At the close of the first stanza she again waved her wand and the inner circle joined in the singing. At the end of the second stanza the motion was repeated and the next circle joined and in this way, as circle after circle joined the chorus, the music grew louder and stronger until the very air seemed to vibrate in tone with the mighty harmony.

There was not a voice in the vast throng that did not join in the song, and as the anthem with its ever-increasing power swelled out on the quivering air, the great stone began to move slowly and steadily towards the unfinished pyramid. The way or incline had been raised as the layers of stone had been placed and was kept at even height with the work.

Up this long incline the stone moved, the circles keeping pace with it, until it finally settled down in its proper place in the vast structure. I seemed in a dazed condition for a moment and then the whole scene seemed to vanquish from my sight like the blissful fabric of a dream, which no doubt it was, and I awoke, feeling that the mystery of the building of the pyramids, to me at least, was solved.

THE ONE ETERNAL.

To the Editor of The Better Way.

As one of the readers of THE BETTER WAY my attention was arrested in one of its recent issues by an article on "The Origin of Life," by Dr. H. H. Brigham.

The doctor here tells us that the scientist having failed to find the pehnomena of life beyond the cell, affirms "that there life originated; that matter, *per se*, is a dead substance, devoid of the principle of life, and hence the absolute certainty that the cell had to be formed and life breathed into it by some outside agency, which has been variously termed force, spirit, God."

Now, pure science can only affirm what it knows, the facts it has discovered by investigation and experiment. Its deduction from those facts must always encroach more or less upon the domain of philosophy, and may, and may not, be true. Hence it is we find scientists differing in their interpretation of the laws and meaning of the universe. To some it is not a warrantable inference, because they can not with their most powerful microscopes discover the evidences of life in the atoms and molecules arranging themselves into the form of the cell, that they do not do so by their own inherent power.

Our greatest scientist, who is also a great philosopher, tells us that "as he prolongs his vision backward across the boundary of experimental evidence, he discerns in the matter the promise and potency of every form and quality of life."

Was life implicated in the nebula, he asks, "as part of a vaster and wholly incomprehensible life?" Evidently he believes it was, and the doctor certainly believes it was.

He has given us, in this article, much food for earnest thought, which, if we take into our mental stomachs and thoroughly digest it, will make the wisest of us wiser, and will so strengthen our intellectual vision, that we will see in it, not the "Three Eternals," as the Hon. A. B. Richmond has done, but one eternal, infinite, self-acting, self-evolving substance, the all-in-all, the source and fountain at once, of all power, all life, and all perfections.

In the language of another great philosopher, "truth is, at length, vindicating inself; and the substance of the universe is being rapidly demonstrated to be the altogether wonderful and transcendent being that he is."

The majority of mankind, having given a name to the power that embraces and includes all things, have come to regard the name with the reverence which is only due to the substance; and are very jealous of its prerogatives.

Not so, the immortal Goethe, who, with deeper insight and more profound reverence, voicing the most advanced thought of our time, in Faust's reply to Margaret's question,

> "Believest thou in God? My darling, who shall dare
> I believe in God to say? Ask priest or sage the answer to declare,
> And it shall seem a mocking play, a sarcasm on the asker."

Then, like many in this age, jealous for the name, she immediately comes to the conclusion that he does not believe in the substance. "Then thou believest not!" When Faust, anxious to justify himself, addresses her in those deservedly memorable words, which are worthy the whole drama, and which no thoughtful person can read without a feeling of the deepest reverence.

> "Hear me not falsely, sweetest countenance!
> Who dare express Him?
> And who profess Him,
> Saying: I believe in Him!
> Who feeling, seeing,
> Deny His being,
> Saying: I believe Him not!
> The All-enfolding,
> The All-upholding,
> Folds and upholds He not
> Thee, me, Himself?
> Arches not there the sky above us!
> Lies not beneath us, firm, the earth?
> And rise not on us shining,
> Friendly, the everlasting stars?
> Look I not, eye to eye, on thee,
> And feel'st not, thronging to head and heart,
> To head and heart, the force,
> Still weaving its eternal secret
> Invisible, visible round thy life?
> Vast as it is, fill with that Force thy heart,
> And when thou in the feeling wholly blessed art,
> Call it, then, what thou wilt.—
> Call it Bliss! Heart! Love! God!
> I have no name to give it!
> Feeling is all in all:
> The name is sound and smoke
> Obscuring Heaven's clear glow."

E. J. H.

LIVING WORDS.

Dr. F. L. H. Willis says in an evening's lecture at Berkley Hall, Boston, recently:

"All forms of faith, all matters of belief, are progressive. Put down a landmark to-day and it may have to be overstepped to-morrow. It has taken the religious world a great while to learn this truth. In fact, it has just begun to dawn on its startled consciousness that the laws of evolution rule in the kingdom of the mental and spiritual as well as that of the material.

"Within every human soul there is a power that is the means of the soul's growth. There is no power in the universe, and there are no circumstances of life here or hereafter, that can control this force to check or prevent its development. Our destinies are calling to us to express themselves and life opens for each one every possible means for the expression of our powers. Life is for nothing else, in fact. What do we want of it except for what it can do for us? and what can it do for us that it does not do for this divine power within us?

"All the shams and pretenses of society, all its external pomp and vanity, show how utterly men mistake what life is for, and so it is frittered away with but little struggle or attempt to break through the barriers to progress. We forget who we are; we forget our divine inheritance; we forget that the spirit within us and all its attributes are eternal."

☞ Remember that THE BETTER WAY gives the advanced thought of leading minds. Sent on trial three months for 25 cents.

NEWS ITEMS.

ARGUMENTS for and against Sunday opening of the Exposition will be heard by the National Commission on October 6th.

Bulgaria has ordered 30,000 rifles and 10,000 carbines. Whether these are intended for a little Fourth of July celebration or a hunting expedition is not stated.

Paderewski hammered $75,000 out of piano-playing in this country in four months and now has returned to Europe to hammer it in investments. Call again please.

The World's Fair appropriations by foreign countries, as far as reported, aggregate more than $4,500,000.

Col. Olcott is promoting the re-union of Buddhism by the adoption of a common declaration between the Buddhists of Burmah, Ceylon, Japan, and the Chittagong country.

The oldest newspaper in the world is said to be the "King-pan," or capital sheet, which is published at Pekin, China. It first appeared in 911 and since 1312 has not missed a single weekly issue.

The earliest known lens is one of rock crystal, unearthed by Layard at Nineveh. This lens, the age of which is measured by thousands of years, now lies in the British Museum, as bright and as clear as it was the day it left the maker's hands.

P. G. T. Beauregard is the only surviving full general of the Confederate army, but there are upward of 130 surviving brigadier generals, and as for colonels, the Southern woods are full of them.

A London confectioner has struck a bonanza by advertising his candy as "American." American confectioners catch the gullible by calling it "French."

The new modus vivendi for the preservation of seal life in Behring Sea has been approved by the Senate. In addition to the agreement of last year, which provided simply for safeguarding the seal herds by the mutual action of the United States and Great Britain, the new modus contains provisions for determining the liability of each government for damages.

REPLY TO VINDEX.

To the Editor of The Better Way.

Will you kindly spare me sufficient space in THE BETTER WAY to correct a statement made in the postscript of Vindex's spicy letter. He says "the man who knows his little son was lost by waiting for nature to eliminate the dead or diseased tissues, can hardly be expected to encourage others to repeat the experiment."

Let me tell Vindex that I can and do recommend the experiment after many trials, before and since, always with the best results, and that the little son to whom he refers, after lying in a semi-comatose condition, during which he had only parental care and nursing, but no medicine, awoke on the seventh day with a sweet smile on his face, and is today a strong, healthy man, filling a responsible position in Kansas.

But in this attack, not upon the views expressed in "Truth vs. Pretense," but upon the writer personally, I would not notice the slurs at all. If forty years of study and observation go for anything with a man of average intelligence, but with a desire above the average to unveil truth everywhere, then he can not be profoundly ignorant of the subject on which he writes over his full signature.

The reference to a burning house, etc., is simply silly. Everybody knows that sufficient water will quench fire, but everybody knows also, if he knows anything correctly, that medicine, either in small or large quantities, does not quench disease.

Vindex evidently belongs to the gullible class of practitioners, who credit themselves with a cure whenever the patient survives the disease, or as I said in my article who prescribe with the same blind faith in which the patient swallows the "stuff."

No apology is wanted for the fling, but an apology is in order for the attack from behind such a terrifying *nom de plume*.

E. LINDNER.

Xenia, Ohio.

PERSONALS.

Contributions accepted: B. F., G. W. G., C. H. M., F. F. C., C. D., B. B. K.

"The Watchman," of Fort Wayne, Ind., has removed its office to 188 Bouck Avenue, Buffalo, N. Y. Hettie A. Berry continues to be its editorial guard.

Mrs. Ada Foye, the well-known inspirational speaker and one of the best platform test-mediums, will be with the Society of Union Spiritualists at G. A. R. Hall, 115 West Sixth Street, commencing Sunday, May 1st, at 10:30 a. m. and 7:30 p. m., and continuing every Sunday during the month. The public is kindly invited to attend.

NOVEL BOOKMAKING.—A correspondent writes us that Mrs. Josie Kenyon, of New Bedford, Mass., having developed the power by which independent slate-writing occurs in her presence and surroundings, her guides are now writing a book by this process. It is to be called "The New Light." "The slates," he says, "are kept in a commode drawer, and are found almost daily filled with writings produced in this manner."—Banner of Light.

The venerable Prof. A. Shanks, for many years a popular dancing master of this city, passed away on the 22d inst. at the residence of Mr. A. M. Ross, at [illegible] West Eighth Street. He was seventy-three years of age, and almost a life resident of Cincinnati. The funeral was held under the auspices of the G. A. R., and the interment was at Spring Grove Cemetery.

We had a pleasant call from Mrs. Laura A. Carter, the well-known slate-writing medium, of Price's Hill, this city. The main object of her visit to our office was to hand us a list of ten new subscribers, accompanied by the cash, of course. But she reports of the continued illness of her husband, Mr. John Carter, who, too, has many warm friends in this community. While we thank the first named, we send heart felt sympathy to the latter with the wish that he recover with the rapidity of the beautiful Spring's advance.

Mr. Willard J. Hull, who spent two months in Cincinnati, has earned for himself the good will and wishes of all the friends in the cause in this vicinity, and will be welcomed whenever it should be his fate to return or pass through here. THE BETTER WAY also extends thanks to him for kind assistance in various ways, and unhesitatingly endorses him as a man of character and ability, and prophesies that he will in the near future loom up as one of the brightest luminaries in the ranks of Spiritualism—if he is not one already.

C.—The reverend gentleman who endeavors to prove Spiritualism "a farce and a fraud" only proves his own ignorance of advance thought and present revelation, besides undermining the basis of his own religion and proving that a "farce and a fraud." Spiritualism is the only agency through which Christianity can ever hope to save itself from disintegration—faith having lost its potency for thinkers and will, ere long, be relegated to the patent medicine chest labled "good for babes."

The circles at Mr. A. Willis are continued with unabating zeal and excite the same interest for their elder members as in day gone by, while they continue to attract new investigators and add new converts to the cause without cessation. Mr. Willis has proved himself one of the steadiest devotees to the cause, never varying in his treatment of friends nor in his conduct as a gentleman, thereby earning for himself a reputation that is praiseworthy. His seances are always orderly and harmonious, as no stranger is admitted except by personal introduction of someone known to him. His controls are intelligent, and considerate towards investigators and those seeking spiritual comfort. It is not always possible for them to give tests on the first visit, but the phenomena is remarkable enough to give food for thought and consideration. May Mr. Willis continue in good health to be able to carry on his good work without interruption.

B. F. Randall, of Fall River, Mass., writes this to Abby A. Judson, regarding her book, entitled: "Why She Became a Spiritualist": "Your book is a clear, plain statement of the results of your investigations. This story told by you, the daughter of Adoniram Judson, can not be hindered from reaching the hearts of many a person who would turn a cold sneer upon others, whose honesty and veracity are never doubted in any statement upon any other subject. I have been a patient and earnest investigator of this matter for seventeen years, and have done some good myself since, but I really envy you the world of good awaiting you to do. Reared as you were, cultured as you are, you can fight error and demolish it. It will not be necessary for you to back yourself into a corner to fight, you can take the field, freeing impressional thought held in bondage everywhere. I congratulate you that you have not only the privilege of knowing of all those truths, but that you also have been no doubt chosen by the spirit world, if not actually created, for the work. There will be no need for you to get faint-hearted, or to flinch in doing your work, for they will provide the ways and means. Spiritualism, I think, is bubbling underneath the whole world, and will burst out pretty much everywhere at the same time, and indifference and unbelief will give place to an eagerness to know about it on the part of almost every body whose soul is not petrified."

One Cent a Mile

Via Cincinnati, Hamilton & Dayton Railroad to the State Encampment of the G. A. R. at Piqua, O., May 10th to 12th inclusive. Tickets will be good going May 9th and 10th, and be good returning until May 14th inclusive. Tickets will be on sale at, and good from, all stations on the C. H. & D. in Ohio.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY,

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that the said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that can not be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D.,
[Seal.] A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & Co., Toledo, O.

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Correspondence.

Notes From Boston.

On Sunday April 17th my engagement was in Lynn and as they have an afternoon and evening service I was free to attend morning service elsewhere and accordingly made my way to Berkeley Hall to hear the Hon. Sidney Dean. It was Easter morning and in keeping with the season Mr. Dean gave an Easter sermon. He traced the rise and growth of the custom of holding this festival and spoke of its having for its foundation the laws of nature with the ever recurring silence and cold and darkness with their corresponding resurrections the winter and spring. The death apparent of vegetation its springtime of resurrection. Then spoke of the death or apparent death of the spiritual life in religious systems and then their resurrection to a new life by such as Jesus, who came to call them forth from their tombs. The lecture was an earnest one and full of interest from beginning to close. The audience was a large one, although on Easter Sunday every attraction of beautiful floral offerings as decorations and music of unusual grandeur is found in all the Churches. Those who are in a habit of attending spiritual meetings knew they would hear from Mr. Dean newer and higher interpretation of this doctrine of the resurrection, and they were not mistaken.

In the afternoon a large audience attended the seance given by Mrs. Carrie E. S. Twing, who, with the aid of her spirit guide, appeared to give entire satisfaction. This closes her engagement for the present.

At the First Spiritual Temple the afternoon service of song instrumental music and reading was conducted by Professor Carlyle Petersilia, who, I learn, delighted an audience of four or five hundred people. This consisted, as stated in a former letter, of realistic descriptions of scenes and incidents in the spirit world, as recorded in his book, "The Discovered Country." Those who have attended speak of them in the highest terms of praise.

The meetings at College Hall, conducted by Eben Cobb on last Sunday, were of unusual interest. Mr. Cobb gave a very fine address on Spiritual Easter. Remarks were made by Mrs. Whitlock, Mrs. A. E. King, Father Locke, Mrs. Burnham, Mrs. Leslie, and a number of other speakers. These services are held in this hall each Sunday, also at K. of P. Hall, Harmony Hall, Commercial Hall, Dwight's Hall, Rathbone Hall, and the Ladies' Aid parlors. At all of these places on Easter Sunday were large audiences.

The Children's Progressive Lyceum, April 17th, held its usual session with a good attendance and the regular order of services. The assistant guardian Mrs. W. S. Butler, has been ill for some time, and regrets were expressed at her absence. Under her direction the lyceum is to hold a May festival at Horticultural Hall on Saturday, May 30th, which can not fail to interest. Mrs. Lilla Wyman, of New York, has been engaged to instruct the children in the may dance. The children to be dressed in appropriate fancy costumes.

On Thursday, April 14th, we enjoyed meeting with the Ladies' Aid Society of Stoneham, Mass. They had a most excellent supper of baked beans and many other home-made delicacies, after which an opening song by Mr. Lillie, and a cornet solo by William Boyce. My guides gave an address. The ladies of Stoneham hold a meeting every fortnight, and always have a good, social, fraternal gathering.

April 17th my guides addressed the people of Lynn in the afternoon at 2.30, and in the evening at 7.30. In the afternoon questions were taken from the audience. Among them were "The Risen Christ" and "The Easter of Spiritualism." These were used as the subject of the lecture, which was received with great apparent appreciation. The controlling intelligence said it is the Spiritualist who has great cause for holding an Easter festival, for they know that the stone has been rolled away from all tombs; not alone from that tomb of Joseph of Arimathea, in which reposed the body of Jesus, but from all that hold the bodies of our sacred dead. And to the Marys of to-day who come weeping to the graves of their loved ones the message is given, "They are risen," and better than this that sublime truth demonstrated that they did not die at all, but still live to confer and bless. How grand and glorious is this truth.

In the evening the hall was crowded, and a marked degree of interest was manifested in the lecture and improvisations.

The "New York Recorder" of Tuesday, April 5th, sent by some friend marking a column headed "Howard's Column," makes me feel like quoting for the benefit of the readers of THE BETTER WAY. He says every few years great waves of spiritualistic inquiry roll through the entire world of civilization. There are 500,000 known avowed Spiritualists in this country to-day. Perhaps you don't believe it; possibly you are among those content to know nothing, but to believe much. Let me give you a partial list of prominent individuals who have acknowledged themselves believers in what they term the truth, which the world calls Spiritualism.

Among the eminent statesmen and philanthropists who were or are Spiritualists we find William Lloyd Garrison, Garrett Smith, Parker Pilsbury, George Thompson, Lord Brougham, Garibaldi, Victor Hugo, Abraham Lincoln, Andrew Johnson, Benjamin F. Wade, Henry Wilson, Joshua R. Giddings, old Robert Owen, Robert Dale Owen, Salmon P. Chase, Gen. P. Banks, George W. Julian, Senator Howard, of Michigan; Senator Harris, of Louisiana; Senator Stanford, of California, and ex-Attorney General Garland.

Among the crowned heads and nobles the late Emperor Alexander, of Russia; Emperor Louis Napoleon, M. Thiers, ex-president of France; Queen Victoria, Baron von Tchick, of Austria; Von der Brink, of Holstein.

Among the eminent jurists Judge John W. Edmonds, late of the New York Supreme Court; Judge Lawrence, Judge Ladd, and the late Judge Waters, of Salem, Mass.

Among the scientists Alfred Russell Wallace, the naturalist; Cromwell F. Varley, the electrician; Herman Goldsmith, the astronomer; William Crookes, the great chemist; Prof. F. Zollner, one of the brightest scientific lights that Europe ever knew; Von Elsenbeck, president of the Royal Academy of Sciences, Germany; Alexander Von Humboldt, Dr. Hoffee, the encyclopædist; Prof. Worthen, State Geologist, Illinois; Prof. Flammarion; Dr. J. L. Robertson, editor of "Journal of Medical Science," England; Prof. Scheibner, the world-renowned teacher of mathematics in the university of Leipsic; Epes Sargent.

Among noted physicians Dr. J. M. Gully, England; Dr. Julius Frouenstadt, Germany; George Saxton, London; Dr. G. W. Laugdon, Baden, Germany.

Among the distinguished literary and artistic celebrities Gerald Massey, William and Mary Hewitt, England, Jules Verne, the great French author, Robert Chambers, of "Chambers' Magazine," Grace Greenwood, Henry Kiddle, for twenty-five years superintendent of public schools of New York, the Rev. Dr. Elakin Phelps, Bayard Taylor, Mr. Plympton, editor of "Cincinnati Commercial Gazette," Mr. Story, late editor of the "Chicago Times," Don Piatt, editor of the Washington "Capitol," and Dr. Howe, the Arctic explorer.

The writings of the best American and English poets teem with inspiration and surely spiritualistic ideas are woven in hymn and song. Need I say to those who love to sing sweetly that Longfellow wrote these words:

> When the hours of day are numbered
> And the voices of the night
> Wake the holy soul that slumbered
> To a holy calm delight
> Then the forms of the departed
> Enter at the open door;
> The beloved ones, the true hearted
> Come to visit us once more.

Howard closes by saying: "There are several things in higher philosophy, dear boys, that neither of us know much about." As it is often said by our critics that no one of any particular note believes in Spiritualism this list coming from Howard will be worth preserving. He has given quite a list and a much longer one might be given. Among the scientists the name of William Denton who spent almost a life time in the study of the science of geology and whose body lies in an unknown grave in New Guinea, where when making scientific researches death came and without casket or ceremony, or even the touch of the loving hand of a dear friend, it was wrapped in a blanket and deposited in mother earth in a spot were white man seldom if ever trod. Among physicians the name of Dr. J. Rhodes Buchanan who still lives to help wage the warfare against superstition and error and many others.

E. SHEPARD LILLIE.

The anniversary of Modern Spiritualism was very pleasantly and appropriately celebrated at the First Spiritual Temple corner of Exeter and Newbury Streets, Boston, on Wednesday evening, March 30th, by having a spiritual tree bearing its fruits. The spirit guides directing the temple work deemed it fitting and advisable that the birth of Modern Spiritualism should be associated in the minds of our people with the coming of a pleasant festival similar to the Christmas of the Church, that the children of this and coming generations might anticipate its return with joyful expectation, even as do children in general hail with joy the coming of the natal day of the Nazarene, consequently a spiritual tree bearing its fruits had a place in the anniversary exercises at the First Spiritual Temple, and it appears to me that if this pleasant custom was generally adopted by the lyceums connected with our spiritual societies it would tend to make the birth of Modern Spiritualism of more interest to the children.

Before distributing the gifts from the tree, an interesting entertainment was given by the pupils of the Temple Fraternity School, consisting of music, singing, and recitations. The opening piece on the piano, violin, and cornet was very fine, as was the piano solo by Miss Maud Banks. The recitations by Miss Lizzie and Master John Nolen, were bits of art in their way. The songs by the Davis' sisters were also finely rendered.

Mrs. Lake gave a grand and stirring address during which she affirmed that the coming of Modern Spiritualism was not alone to demonstrate the immortality of the soul, but that it had a grander mission in the spiritual unfoldment of the race.

At the close of the entertainment the curtains were drawn aside and the tree disclosed in all its glory of light and color. Then came such a clapping of hands and such expressions of delight from the children, as did one's soul good to hear. The gifts were numerous and brought joy to the recipients, as the many happy faces testified, but the children were not the only ones who were partakers of the spiritual fruit with which the tree was laden. Many members of the society took this occasion to exchange tokens of affection and regard. Mrs. H. S. Lake, the loved and honored pastor of the Temple Fraternity Society, was the recipient of an abundance of the choisest fruit, in fact, it was laughingly remarked that an express wagon would be needed to transfer her numerous gifts from the temple to her home. Mr. Ayer also appeared to be substantially remembered.

The gifts were distributed by Gen. T. H. Dunham, secretary of the society, assisted by our little friend Topsy, whose bright and witty ssyings and cute ways, characteristic of her race, created much merriment and added greatly to the pleasure of the evening. But the most enjoyable time soon ended. The tree at last was shorn of its fruits. The children clasping their treasures, turned their steps homeward, but as they passed through the massive doors of the temple and cast a backward glance, they were sure that a spiritual tree, bearing its fruits, is a beautiful and satisfactory way in which to celebrate the birth of Modern Spiritualism.

Mrs. Lake left Boston for Washington, D. C., April 8th, where she dispenses spiritual truths through the month of April. We shall miss her greatly, but we know that others have need of the inspired ministrations of this spiritually illumined teacher, so would not be selfish.

Mr. Carlyle Petersilia will occupy the platform during Mrs. Lake's absence.

JANE D. CHURCHILL.

Brooklyn, N. Y.

The Brooklyn Progressive Conference met as usual on Saturday, April 16th, with W. W. Sargent in the chair.

Mr. La Fumee, the first speaker of the evening, took occasion to "look backward" on our work of the past year, reviewing not alone the Association, but work done in the movement of a spiritual home. He gave due credit to the Ladies' Home Auxiliary which has taken so prominent a part in this movement, and concluded with the query, whether it would not be better to unite in this grand and good cause by being faithful attendants to the meetings, and not say, as most of the non-attendants do, I am doing missionary work or I am doing my work in my own way.

Captain Dey following, took up the question of organization, but did not see how this could be brought about, unless we confine ourselves to certain dogmas and creeds, but if not in sympathy with such rules, the Conference, with its free platform, on which however he would like to see and hear only questions pertaining to Spiritualism and humanity discussed, the Conference, he maintained, was the only true spiritual meeting.

Mr. W. C. Bowen being called for, said the time was never more auspicious regarding Modern Spiritualism than at the present moment. For even at the World's Fair the Psychical Congress will meet and discuss subjects of an ethical and scientific manner regarding the spiritual truth.

Mrs. Emily Ruggles made a stirring address regarding spiritual work and those who were doing it, or rather through whom it was done, the so-called mediums, claiming that they had a right to ask, not alone the respect but also the protection of every honest investigator of Spiritualism.

Mr. W. W. Sargent made some very good remarks regarding the former speakers and their differences of opinion, maintaining, however, that in every society, social, religious or otherwise, there must be some discipline, some ruling power adhered to, and the spiritual platform should above all others stand on character and truth.

Mr. Chas. R. Miller, after making some very earnest and well chosen remarks regarding the cause and its teachers, or so-called mediums, to whom he at any time was willing to pay homage, read a very interesting message coming from the well known Horace Greeley.

Mr. McDonald closed the meeting by giving an account of one of his interesting experiences as an investigator and which was the chief cause of bringing him out of the darkness into the light. The test referred to was given him by Mr. Perkins who at that time was an entire stranger to him but this same test being the means of uniting him with a long lost brother in California something that could never have been done by anybody else but a medium. This test alone was sufficient to open his eyes and lead him on in the work of Spiritualism as he was to-day corresponding with the brother mourned as lost.

E. F. K.

New Orleans, La.

The people of New Orleans are having such a spiritual feast that we wish the world at large to hear of it for a good thing should never be hidden from humanity, but proclaimed that all may have the pleasure of its enjoyment. Why is it that so many people are afraid to proclaim their knowledge of this religion that is so ennobling? By its teaching are we not taught to a better life?

Spiritualism teaches us to be just to our fellow-beings truthful in all our actions perform each duty with a gladsome heart and willing hand. It teaches forbearance in all things, it teaches to expand our being in an educational direction to make nature a sublime study and in the future the rising generation will revere your name for this investigation in the positive existence of immortality. You will then have earned a noble deity by your deeds and make a noble generation.

Dr. A. W. S. Rothermel, the medium with the greatest number of phases, was in our midst. He is not only one of those sensitive organisms who keep us in rapport with the angel host, but who teaches us some of the sublime truths given above.

He arrived here from Georgia where he located and successfully operated a gold mine, which he has been working for the past three months, and has his men at work yet. In each case his locations have been accurate. His control, through whom this work is accomplished, is a scientist by whose inspired mind he finds the keynote of the drift of the mental stream which links the atoms in nature's universal thought and exhibits to the finite mind the infinite source of universal attraction of atoms in universal kingdom. Through these very laws he can locate any metal, ore, oil, water, hidden treasures, in fact, anything. His locations are transcribed to paper, making a map with mathematical lines giving the directions by feet accurately.

In our hall one Sunday evening lately before an assembly of 500 people he gave a test of his ability. A gentleman, an entire stranger, came with coal. The doctor told him exactly from what direction it came, what kind of vein, the depth below the surface, the direction of its trend, the quantity and the quality, and whether or not it would pay to work—a very essential and necessary element to those who put money at stake.

He has located oil and water veins in the East, lead and zinc in southwest Missouri, and gold and silver in Georgia by this law of affinity.

Another control by the same law locates disease in the human body. By the means of a simple lock of hair, or touch of the hand he can diagnose any disease anywhere—here or in the antipodes.

One Saturday evening we found a goodly assemblage in his suite of rooms, 273 St. Mary's Street, with the lights about that of twilight, to witness physical phenomena. Soon raps were heard, materialized hands appeared and wound up the music box, handed out messages written by the departed friends of those present. Beautiful flowers were handed out with a most perfect hand; and another coincident, in full view of those present, a materialized hand played sweet music upon the zither, any air chosen by those present. Bones were clapped in accompaniment to the music-box. Handkerchiefs were written and signed upon by an indelible pencil by departed friends.

The close came with reluction, for it was the verdict of those present that it was the most convincing seance our citizens have witnessed for years. Let all be led to see the light that our friends yet live.

EMILIE HENRY.

Columbus, O.

We now hold our meetings at 47 E. Town Street every Sunday evening, and the speakers are citizens of this city—usually Mr. C. C. Pomeroy, Mrs. M. E. Clemens, and Mrs. Coit; and that their teachings are accepted can readily be seen from the rapid increase in our audience. Last evening our hall was filled to overflowing, and if the good work continues it will be but a short time until we will have to secure a larger hall.

Mrs. Coit, who has been an active worker in the great field of Spiritualism for a number of years, and one of the oldest Spiritualists in this city, made a few remarks for the benefit of the strangers in the audience, expressing to them as near as can be defined the belief of Spiritualists. She said that the phenomena was simply the abc's of Spiritualism, and occupied the same position that the alphabet did toward the literature of the world. Mrs. Coit has worked long and earnestly in behalf of the good cause, trying to establish a congregation of Spiritualists who would be able to employ speakers of note from out of the different sections of the United States, and I am happy to say that if our membership increases at the rate it has in the past month, it will be but a short time until we will be able to employ the ablest speakers in this country.

Mrs. M. E. Clemens, located at 47 E. Town Street, has probably done more toward the good cause than any person in this city. She is a clairvoyant physician, and has accomplished a number of cures known personally to the writer. Her gift of locating disease being simply marvelous. Her doors are always open to those seeking for spiritual truths, and she has publicly given tests for the past year at our meetings. At the present time she has a free circle at her home, to which I was fortunate in becoming a member, and are having better results at every sitting, often having raps, very large lights, and partial materializations. Several of our circle are partly controlled, and we do not believe it will be long until several of them will develop into mediums. Mrs. Clemens frequently describes the spirit friends present, and is nearly always controlled by her little Indian control, "Sunflower," who is very bright and witty, and whose presence adds much to the pleasure of our circles.

C. C. Pomeroy has probably done more in the last two months toward the cause of Spiritualism than any one in this city. He has but lately turned his magnificent gift of speaking toward the subject, and that he ably masters the subject is shown by the rapid increase of our congregation. Mr. Pomeroy's views on the subject are probably more different than most speakers, and anyone wishing his service can secure them very reasonably, and we do not hesitate to endorse him.

I am very respectfully, R. L. BEARD, Sec'y.

Our meetings are increasing weekly. Last Sunday evening was a season of great encouragement to the anxious, zealous, and untiring wheel-horses of Spiritualism in this city. The wagon is well up the hill, and the view in the future never before so bright.

Fraternally, C. C. POMEROY.

San Francisco, Cal.

A suggestion has been made to me that I write up for publication in your paper some account of the doings of the Society of Progressive Spiritualists the only incorporated society in San Francisco. This society was incorporated on March [illegible], and has held continuous Sunday meetings ever since that time excepting one month in each year when we take a vacation. For four years we held conference and mediums meetings which were always well attended and most interesting. Our president Mr. H. C. Wilson being especially gifted as a presiding officer there was never a lack of speakers and the best mediums of the city gave tests at these meetings, notably Mrs. Breed the wonderful rapping medium whose tests were marvelous, Mrs. Scales, Mrs. Aitken and Mrs. Hendee, the pioneer medium of twenty-five years and who is still in the field as an active worker and Mrs. M. Miller. Among some of the speakers whom I now recall were Judge John A. Collins afterwards our president a grand progressive man, Dr. McKaig, Rev. Mr. Parker, Dean Clark who is now filling an engagement in Napa and whose power seems to increase with returning health, Eliza Fuller McKinley and many others who from week to week fed the hungry ones who were earnestly seeking food for the soul. Our present board of directors, of whom Mr. M. B. Dodge, Esq., is our worthy president, thinking a season of lectures on the philosophy and scientific side of Spiritualism would be acceptable to the people, engaged Prof. Charles Dawbarn who occupied the rostrum for a year very acceptably. He was followed by Moses Hull who drew good audiences, so we were obliged to take a larger hall. He was well liked and lectured for us six months. For two years past we have been favored by having Dr. N. F. Ravlin as our speaker, who for thirty-five years was a Baptist minister, but was always, as he knows now, an inspirational speaker, and when the truths of Spiritualism were presented to him through the grand mediumship of Dr. Louis Schlessinger, his orthodoxy fell off like a cloak that had enveloped him and he stood forth a free man. Then it was he stepped out of the ministry, threw aside position, and was anxious to promulgate the truth as he had found it, and for two years he has been giving some of the grandest and most original lectures upon topics for the enlightenment and advancement of humanity that have ever been given to mortals.

Dr. Ravlin is a pleasing speaker, at times rising to heights of sublimity when he sees with clairvoyant eye the scenes which he depicts so forcibly and is oblivious to his surroundings. As the doctor is engaged at the Clinton Iowa, campmeeting, he leaves the society in July and expects to be in the East for two years. We hope that as many of the eastern societies as can will make arrangements to hear this gifted speaker. We are very sorry to part with him, but feel pleased to have him go where we know his work will be more extended and shall hope to welcome him to our platform again upon his return.

Spiritualism has a good hold upon the public here. There are many meetings held by different individuals on Sundays and through the week, so all can find some place congenial. Our own spiritual paper, the "Carrier Dove," the only one published here, finds many readers among the scientific, thoughtful, and philosophic who hold it in great esteem. THE BETTER WAY and other eastern papers have many readers. We have connected with the Progressive Society a free spiritual library of nearly 2,000 books, which is a great boon to investigators, and many avail themselves of the privilege of reading them.

This, Messrs. Editors, is a very brief review of the doings of our society since 1884. From time to time I intend to keep the eastern Spiritualists informed of our progress.

Respectfully and fraternally yours,
MRS. S. B. WHITEHEAD, Sec'y.

Detroit, Mich.

I conducted the anniversary services for three different societies, at Lansing, Owosso, and Dewitt, besides my house had been thrown open to the Spiritualists of Detroit circles, conducted by Mrs. Minnie Carpenter, so that I have had about all I could attend to. Sunday, April 12th, a society was organized at Dewitt, officers elected, and I have been re-engaged for the remainder of the month. It was my first appearance at Dewitt. The meetings are held in a large hall. In the morning we were greeted by a large audience. In the evening the hall was crowded with earnest listeners, all anxious to hear something of our philosophy.

At Owosso we had large audiences, and as they are trying to keep up their meetings with home talent, except on especial occasions, we bid them God speed, knowing they are doing a grand work.

We have had more calls of late than we could possibly attend to, but will fill every engagement as rapidly as possible, for we would much rather wear out than rust out. We consider THE BETTER WAY one of the best Spiritualist papers published, and hope it will be sustained.

NELLIE S. BAADE.

Rochester, N. Y.

For local reasons the Psychical Research Society delayed its celebration of the anniversary of Modern Spiritualism until April 14th. At that time a large meeting was held. R. D. Jones presided and made the opening address. H. W. Annis then delivered an able address, and was followed by Mrs. Cornelia Gardner, who read an original poem that was much admired. Mrs. A. S. Clockner gave a lecture on the pioneers of Spiritualism, sketching the inference each had exerted in the movement. The lecture was illustrated by lantern slides, showing a picture of the house at Hydesville, where the rappings were first heard; also portraits of all the members of the Fox family, and other views of interest. Mr. Clockner had devoted a good deal of time in the preparation of the slides, and the audience tendered him a hearty vote of thanks. Dr. F. L. H. Willis made the closing address in his usual happy manner, giving at its close an inspirational poem of superior merit. Before the meeting adjourned a collection for Margaret Fox-Kane was made, now an invalid in straightened circumstances.

R. D.

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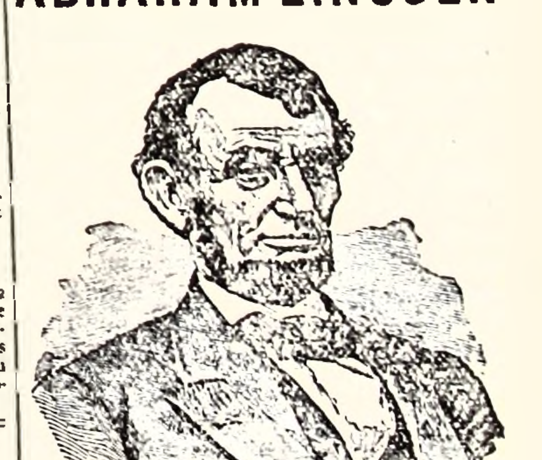

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Woman's Corner.

Written for The Better Way.

Sporting.

EMMA ROOD TUTTLE.

A gentleman with dog and gun
And hunting-jacket trim;
A robin with a song unsung—
The sportsman shot at him.

A hit bird on the damp grass lies,
His feathers flecked with gore;
The lids close o'er his diamond eyes,
To open nevermore.

His life flows out like tiny brook
Which leaves its bosom dry;
O, it is mournful e'en to look
And see a robin die.

Methinks I read the thoughts which float
Within the dizzy brain;
His mate pipes wildly on the ash.
He flutters—rent with pain.

"Oh, for a drop to quench my thirst,
To loose my weary tongue;
My loving mate—her heart will burst
In moanings to our young.

"Ah, when her ear no longer hears
My carol to the morn,
Allaying all her anxious fears—
The woods will be forlorn.

"No longer singing in the spray,
Or to our callow brood,
No longer bringing through the day
Our little ones their food.

"Here must I lie upon the ground
A loathsome bit of clay;
O, cruel hand which gave the wound
That steals my life away."

The gay young sport, who took his life,
Strode on with lofty tread;
The brown wings fluttered once in strife—
The little bird was dead.

Written for The Better Way

THOUGHTS.

ALLIE LINDSAY LYNCH.

My heart is aching in sympathy with the many who sorrow. So often tales of distress are told or penned to me, and I begin to question: Do all lives have sorrow? To-day I received two letters; each from a good woman. And I have done all in my power to each. I have written words of sympathy. Everywhere are men and women who need this, the greatest that I have power to give. Will it seem out of place if I here quote from my letters, that others may feel I extend to them my sympathy, if in their hearts they find a case parallel with either of these?

Thus I wrote: "To you there now seems not one ray of sunlight to light life's pathway. It is hard for you, at this time especially, to be in poverty's grasp. It seems so unmerited, too, for you have been generous. I think that poverty is most often the real cause of sorrow. I know not what to offer in words, and, alas! as others who are your true friends, I, too, am wholly unable to render that aid which would bring good results. Sympathy you have from my full heart—and it is full of tenderness for you. But does not that seem futile and lacking at such a crisis? Ah me! how paltry words can seem. A year hence you may see this present trial as a blessing; you may not now see clear; may not know from what you are shielded. There are sometimes worse things—often the result of poverty however—than crushing, stinging poverty itself. Try to be brave. You can then the better pick up the loose ends and weave them into compactness."

Thus I wrote, feeling all the while a longing to cheer my friend.

To the other sad-hearted friend I said words of even deeper love, for we had lived and loved as close friends several years in our younger days, though not so long ago. Between us, from our first meeting, had existed a bond of sympathy strong as only soul-kinship can cement. You will pardon me for admitting that our hours together were always lover-like. So I wrote:

"Were you but near me, dear, I could whisper those sweet love expressions that would feed your hungry soul; my own would be refreshed. Often our confidings, when each had sorrows, have brought to our hearts much of comfort. Does heart-suffering come oftenest to those who are most tender in nature? I have fancied this, but I have thought these sorrowful lessons assist. I know each pang has, in my case, a tendency to educate, strengthen, and purify. It is poverty and love's despair in your case. You know that we learn to bear heart losses with even more bravery than we bear poverty. 'Tis so hard to see others suffer and realize that money would make life and life's burdens less dreary, weary, and painful to our dear ones. In my case, health for the dear companion might be found if poverty pinched less. He is so frail, and there are so many needs. Constantly I see for him only work and pain, until I feel this to be my deepest grief. My sweet friend, your woes I know, all your longings, all your hardships. Sometimes I think they are far greater than my own. To thee I can but say: As you have so long been, dear, continue to be brave; let us faint not nor succumb 'neath trials and sorrows. This letter conveys to thee a friendship true and lasting as eternal truth. We have proven how incorrect is the charge that 'woman's friendship for woman was never true.'"

Thus I wrote, yet sighed and sighed, that to hearts so worthy of rich blessings as these two, should come so much of woe. And as, almost daily, someone pens or relates to me their tale of sadness, I look within and find the magnet to be my own experiences—and tender pity.

Charity may hide sin, but justice eradicates it.

Written for The Better Way.

THE NEW BIRTH.

ELLA LUCY MERRIAM.

Death-bed scenes have, in the past, been considered as tests of the genuineness of the person's belief (religious) closing life. Orthodoxy has always pointed with triumphant finger at the peaceful close of a Christian career. Derision and contumely have been handed down to posterity through a long line of Church ancestry, upon the memory of Thomas Paine, because in the incoherent mutterings of approaching dissolution, he, in some way, used the name of the Infinite! I am happy to behold a rift in this oppressive injustice—this sombre mantle of ignorance. We are beginning to measure the deeds done in the body, instead of the ideas regarding a future life. A beautiful and touching illustration of the consistency of the new departure, occurred in a suburban town, but a few days ago. A young girl was brought, evidently in the last stage of consumption, from the inclement season of an extreme eastern climate, to the salubrious shores of the Pacific in Southern California. A devoted brother brought her, and tenderly cared for her till the freed spirit took its flight. Her beloved mother had preceded her to the home of spirits.

Physicians could not restore her. Being of a liberal mind, no one school of medicine was her only hope. Toward the last she called in a magnetic healer—a friend of mine who often spoke of her case to me. He took an unusual interest in her. Her youth, her absence from home and friends, her patience and rare good sense made a deep impression upon his sympathies. She learned to watch for his coming, and said that as long as she lived, she desired the comfort and assistance he would render her. She often spoke of the future, said she always felt her mother's presence when she was being treated, although she was not a Spiritualist. Behold the calmness, the sweetness of this young soul's entrance into the mysterious unknown! After dinner one day, without any unusual symptoms save that of not desiring or partaking of her noonday meal, a little more paler than common, accompanied by increased restlessness, though still able to move about the rooms, she suddenly called to her faithful brother, saying: "Henry, I believe I am dying!" "Mother! come and take me—come and take me!" And the gentle, innocent, trusting spirit had fled to the arms of that loving mother. Who can doubt?

Could any faith in a savior exceed that implicit trust in the nearness and the efficacy of a mother's love? No sin had stained her fair young life. No consciousness of moral law disregarded. Why should she fear? All through her illness she had said: "If I live, it is well; if I die, I go to my mother! Oh mother! oh parents! preserve and brighten this bond that can best defeat wrong, and produce good in this life, and take away the 'sting of death.'"

When superstition shall have been outgrown, and a knowledge of self, with all its possibilities and obligations, shine out in its place, life will glow and scintilate with happiness, and the signs of dissolution be hailed with joy unspeakable.

Written for The Better Way.

MORE REVERIE.

ELIZA LAMB MARTYN.

Someone has recently written a criticism upon the American woman. Her restless manners are not attractive to our English cousins. Neither are they attractive to her nearer relations. Are we not, my sisters, greatly at fault just there? We have imbibed somewhere the thought that it is a great virtue to be always busy. "She never sat idle for one moment," is repeated of some dear departed, as though to be always doing was the prince of virtues.

Are we not forgetting that we need, as a class, more time for reverie? Suppose instead of the everlasting fancy work, one-fourth of the time it consumes was devoted to thinking. Sitting in a perfectly relaxed condition of nerve and muscle, with listless, idle hands upon our laps, let us for our first lesson study the character of one of our children. Hunt out its strong characteristics, and its weak points. Then formulate a plan by which we can control the one and strengthen the other. This occupation would consume considerable time if properly attended to, and what good results would follow. How mother and children would grow in the atmosphere, as such hours of reverie would form about them.

In company, the mother's conversation would become, as a result, less artful and more thoughtful. She would be far more to her husband. In her merciless energy, she forgets in doing for him and her children, the greatest of all blessings *being* for him. The times demand grand and thoughtful women. Let us learn, my sisters, to be less restless, less frivolous, less artful. Let us talk about what we think and feel, and not about what we suffer and do.

Let us have opinions about matters that men are engaged in, the political situation, the controversy between capital and labor, the questions of color and race, in short everything that broadens and enlarges our minds. Let tattling and tattle rest, and let us learn and practice the art of thinking.

URIC ACID.

What it is and How it Forms.

A Clear Discription of This Most Subtle Enemy of Modern American Life—What a Prominent Professor Says.

A well known professor connected with a leading medical college, in conversation recently made the following wonderful assertions:

"There is probably nothing which has ever been known in the history of the world that has caused more real misery to men and women than that simple and yet dangerous element called uric acid. This dangerous substance gets into the blood of men and women, and even children, even before they suspect it, and the havoc that it works is simply appaling. It causes rheumatism, neuralgia, gout, and pneumonia. It is the cause of most colds and the actual source of nearly every case of grip.

"You ask how this dangerous acid gets into the blood? Very easily. The principal duty of the kidneys and bladder are to expel uric acid from the system. They fail to work very frequently, and, instead of being driven from the system, this poisonous uric acid goes into the blood. When once in the blood it ferments, it poisons, it causes unnumbered diseases, and too often occasions death.

"It must be plain, even to a novice, that the only way in which to keep this acid out of the blood is to keep the kidneys and the bladder in a strong, a healthy, and a vigorous condition. This is the whole problem in a nutshell, and the man or woman who does this is invariably free from uric acid, and the infinite troubles which it causes. I have never known of but one thing that will in every case drive uric acid from the system, and that is Warner's Safe Cure. It has been found by the medical profession to be possessed of properties unknown to any discovery of ancient or modern times. I have known of women who have been weak, sallow, run down, of men who have been debilitated and wholly unnerved, who are to-day pictures of health and strength, and they know as well as I do that the result is due to but one thing—the great cure of which I have spoken."

The great truths above stated are as certain as existence, and they reveal the real cause of most physical misery of the present day, and they clearly reveal the way of escaping from such misery. No man or woman at the present day should be the victim of uric acid poison. That it is very prevalant is most true, but to permit it to get into the system, or having gotten there to remain, is simply folly.

Written for The Better Way.

Faith.

FANNIE STANLEY RAYNOR.

I live my life of pain
With such sweet hope in Thee,
Father divine.
Oh, bear me o'er life's sea,
Teach me humility,
And at its close so near
Be still my guide.

Earth's little day shall ebb
Waveless this unknown sea
Toward which I drift.
Let me but safely moor
My bark upon that shore
Where love lives evermore,
Oh, how divine.

Faith grasps the promise sure,
Hope lifts my spirit up,
Long held to earth.
Feeble my steps shall be
Unless thou leadeth me;
Oh, let me quickly flee
To your bright home.

Then shall my sight awake,
Clothed with my spirit power;
No darkening gloom
Shall there o'ersweep my soul.
This is my highest goal
To reach that heaven so near
Where love abides.

STRAY THOUGHTS.

Character, says Willard J. Hull, is what you know of yourself. Reputation is what others know of you.

There is no use for a man to profess love for his wife when he lets her chop the wood.

If Jesus cannot save man from suffering an hour here, how can he save him from suffering though all eternity?

Through self-knowledge the philosophy of Spiritualism becomes clear. Thus the aphorism that on our knowledge of self depends our comprehension or knowledge of God, so-called (nature).

Iconoclasm without substitution, and fault-finding without rectification, is not Spiritualism, but Anarchism. Let us build a moral structure then that shall overshadow rather than destroy others; and point out a way that will lead to the light instead of confusion.

HASLETT PARK CRITICIMS.

To the Editor of The Better Way.

Mrs. Lillie's letter on Haslett Park implies that Bro. Haslett's business methods had been misrepresented. If she will read my letter in THE BETTER WAY of February 6th, she will find that all she and Dr. Pace claim for him as a thoroughly accurate business man generally, is conceded. I have never reflected against his habits or the generous purposes that animated his acts; nor do I see anything in my words that ought to impress any one unpleasantly, or imply a feeling of unkindness. It seems to me that all who read my letter must regard Mrs. Lillie's criticism as superfluous.

LYMAN C. HOWE.

Spiritualist Lecturers

[Desiring that this list of lecturers should be kept correct, we request those interested to inform us of additions or changes that may be necessary.—WAY PUB. CO.]

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Miss C. Fanny Allyn, Melrose, Mass.
James Madison Allen, Peoria, Ill.
Mrs. M. F. Allen, care WAY PUB. CO.
William Alcott, box 220 Orange, Mass.*
Dr. C. F. H. Benton, 412 Easton st., Peoria, Ill.
Mrs. Anna Blanchard Lepper, 512 S. Ninth street, Springfield, Ill.
Mrs. Nellie J. T. Brigham, Colerain, Mass.
Mrs. E. H. Britten, Cheetham Hill, Manchester, Eng.
Nellie S. Baade, 574 Fifteenth st., Detroit, Mich.*
Mrs. R. W. Scott Briggs, 18 Aiken st., Utica, N. Y.
Bishop A. Beals, 80 State st., Albany, N. Y.
Addie L. Ballou, 1021 Market st., San Francisco, Cal.*
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Mrs. S. Byrnes, Berkshire st., Dorchester, Mass.*
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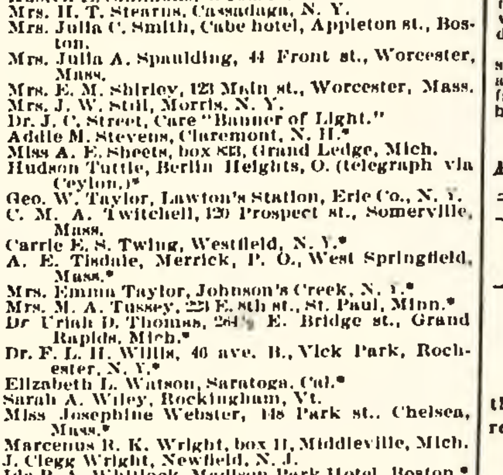

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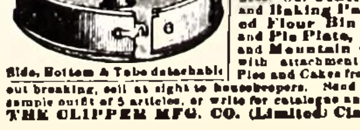
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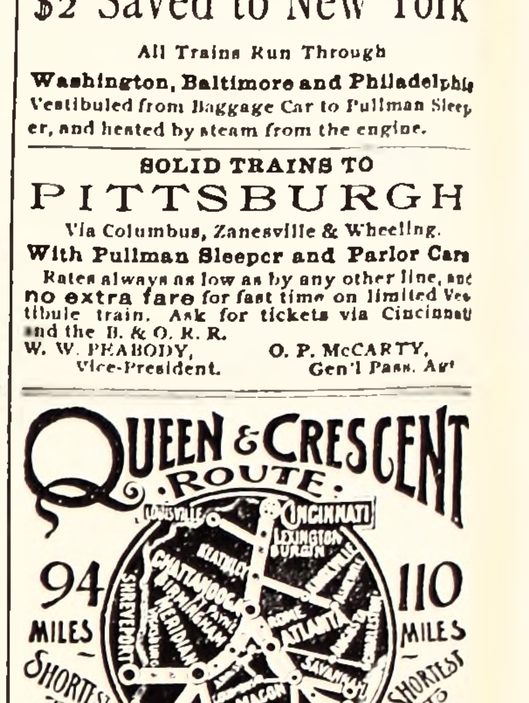

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TOPICS OF THE TIME.

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Easter with its superficial restrictions upon social life has come and gone. Easter with its special significance of showing what the Trinitarian calls the first and only instance of a resurrected deity, has come and gone. Easter, from its first and limited intent has broadened and widened. It has grown so comprehensive as to include every human soul. Each soul that has had its Calvary must have its rise from some tomb.

It has a two-fold purpose—a two-fold duty. The crucifixion of all of our meaner selves, and the rolling-away of the great stones on the hearts of humanity, which bar the spiritual nature from rising. The grand lesson of self sacrifice which lies at the bottom of this great drama, must bear its sweet-scented flowers in those actions in which we rise superior to the lesser man; in the crucifixion of the baser animal nature, the brighter Christ-like being has the first glimpse of an eternal Easter.

In the irradiation of this bright light, we can not long remain ignorant of the great living tombs around us. We can not fail to see the great possibilities of a better spiritual and moral natures which lie dormant in the tombs under the great stones of woe and misery. Each soul is striving to roll away the stone, but the weight is too much. Some outside help, some angelic power of inspiriting hope is wanted and needed.

In our daily, common life let each soul's divinity assert in hope and help. Our great humanity is destined to an universal Easter. Sin and suffering, bearing and forbearing, are its path, gloomy and full of woe. Why, we can not tell. Our part, each one's duty is to let his actions prove the true light which shall shine to beings the onward journey from life to life through death of self.

* * *

Mr. Savage, in preaching recenly, set forth the brighter aspects and widening possibilities of our life in this age, in a sermon on the "Worth of Life." He said: "Superficially regarded, this is an age of pessimism; perhaps there never was so much complaint concerning the ills of men and the world. And yet, before we give over to sadness, notice that it is just the ages of growth and hope that give utterance to wails that sound like despair. If men did not dread—did not construct ideas—would they ever become discouraged in the presence of what is? Man is conscious of evil, and this is a sign of his capacity of advance. It is people who are capable of struggling who are also capable of complaint. Lamentations show that the power of growth is active and hopeful. It was the ideal of a tender humanity that raised the condition of the treatment of the poor and the insane from the old ill usage of the past to the general care of the present, when each individual case calls out the pity of a community. The papers are full of articles, books are being written, which would lead us unthinkingly to believe that the race was never so low, so intemperate, as now. We have no right to look on the one side only till our hearts are full of despair. Is sunshine, then, less real, than a northeast storm? This pessimism is a sort of growing pains of this restless humanity of ours; a sign of better things. If people have came to look on life as needless, it is a fault, generally, in the person himself or herself. What a wonderful world is this of ours. Do you realize it? There never was a time in the history of the world when it was one-thousandth part as worth a man's while to live as it is now.

"Look at the naked barbarian at the beginning of life; niggardly provided, naked in body and soul; and think of the steps taken since then. He was afraid of the weapon, as he thought, of God—the angry lightning—then, after years, came Franklin, and to-day this same unknown thing—lightning—gives us power to speak across the country, and be heard. And we are yet only on the edge of discovery along this line. And I wish to say what you all know—for I have always taken this optimismic tone—in spite of weariness and heartache, of sorrow and suffering, of all that I have felt and seen about me, I have never known a day when I was not glad to be alive. I have had experience of five minutes' duration, which were full of bounteous payment for a year of pain. What is life? You will not expect a full answer, but it has two aspects—its length on the one hand and then its breadth and thickness. Few of us will care for it in mere length—mere continued existence. Its real value is its contents; what we can put in and what we can give out of it. I told you that value depended upon human desire. Now life, I think, depends upon human desire for its value. It is valuable, let us say, for what we can get of the things we desire. Man is only a bundle of desires, of appetites. He reaches out in every direction for gratification, for happiness. And life will never be what it should be until more and more the possibility of meeting these human desires is realized.

"But life is selfish unless, in getting for ourselves, we aid mankind in getting. If nobody but yourself cares whether you live or not, you are of little value. A man is of value by as much as he touches other lives. I know lives that do not seem beautiful from the outside, but yet that are full of the keenest true satisfaction. I know a woman who is plain, is single, whose life is homely to all beholders, but whose life is in its truth a gloria, a hymn, because of her relations to the world about her service. This also is a kind of getting. Then life is desirable because of what we can do. The exercise of every natural function in a healthy being carries with it joy and satisfaction. The doing of work, if it be noble and true, becomes part of the universal value of life."

* * *

Dr. Spalding, the Episcopal clergyman, whose conversion to Romanism was mentioned in these columns at the end of last year, has left it. He has renewed his allegiance with the Episcopal Church, participating in the communion the Sunday before Easter. It is pretty certain that Dr. Spalding intends again to enter the ministry of the Episcopal Church. According to the canonical law this can not take place within three years, but it is within the power of the bishop of the diocese to shorten this time. It is not beyond the range of possibility that Dr. Spalding may again become pastor of his old Church.

* * *

Civil Service Commissioner Roosevelt has just returned from an extended southern trip. He expressed himself on the lottery issue. He says the fight is very bitter—more bitter than we have any idea of. It has divided both parties. Each faction hates the other more than it does its party opponents.

The contest for the Democratic nomination for governor was waged with fully as much bitterness as if it had been a party contest. The anti-lottery people were strong in their praise of President Harrison and the Supreme Court for the attitude maintained by them in this great question. On being asked what was the impression of President Elliot's speech, he said: "In some of the southern papers I saw comments on President Elliot's plea for and justification of Mormonism. Of course, President Elliot acted from the most conscientious motives, but among all the Harvard graduates I met who had ever been near Utah, or who had ever had anything to do with the Mormons, or who have ever really studied their history, there was but one feeling of regret that the fair name of Harvard should be used in any way to support such an infamy as the Mormon system. The question of religious toleration has nothing to do with the business at all. If the Chicago anarchists had chosen to assert that their belief in the bomb-throwing variety of anarchy was a religious dogma, it would certainly not have protected them, and the claim that the Mormon system is based on a religious belief should be just as inefficacious. The so-called persecution of Mormons stands just on a par with the persecution of the Molly Maguires in Pennsylvania and of the Whyo gang by the New York City police. A religion of which the most prominent tenet was adultery and which, during its brief term of life has officially sanctioned such crimes as theft is not one which we need be tender in handling. The memory of the Mountain Meadow massacre and of the hideous infamy of the Danites should serve as an estoppel to any plea in behalf of the Mormons."

* * *

The members of the Roumanian Military Academy at Krojova have banded themselves together to commit suicide. The sons of the wealthiest men in the country are sent to this academy, and the members of the suicide club all belong to the upper class. They agreed, when the club was organized, to commit suicide as soon as they were drawn for the service. The first of their number to be drawn, drew a pistol, without saying a word, and killed himself. All the survivors are in close confinement and will be tried for murder.

* * *

The administration at Washington has offered the relatives of those Italians who were murdered by the New Orleans mob, and who were proven to be citizens, the sum of $20,000 as an indemnity. The declaration accompanies it that this indemnity is not to be interpreted as implying any guilt of the U. S. government in the transaction, but as a testimony of its good will.

LITERARY.

Is Marriage a Failure.—By J. A. Houser, M. D. Vincent Bros., publishers, Indianapolis, Ind. Price 25 cents; paper cover; 160 pages. This is not a medical book, but a philosophical review of married life, written from the moral standpoint of the question at issue. It is not an apology for saying something equivocal, which often has the tendency for worse, but it earnestly points out the beauties of marriage and dwells with heart-felt emotion on this to a degree as to inspire the reader for good—for following the teachings expressed. The closing paragraph gives the soul of the book. It reads: "Through these pages I have tried to convince the reader that, if guided by intelligence, honesty, love, and purity, marriage will ever be a success—without them a failure."

Angel Visits to My Farm in Florida.—A new book by "Golden Light," just published by U. S. Book Co., of New York is one of the few books that will command wide attention and call forth much criticism. It is not a romance or an essay nor has it any plot or story, but it is a gossipy chat by an old Florida farmer telling in a homely, confidential way, and in language peculiar to himself of his farm and farming, and of a months' visit of some friend at the farm. The book has [illegible] pages, and is divided into twenty-nine chapters, each complete in itself. It is one of the class of books that may be said to have a motive, apparently to demonstrate that Modern Spiritualism and Primitive Christianity are one and the same thing, and a strong case is made for the contention. It is not controversial, and while many plain and wholesome, if to some unpalatable truths as to creedal Christianity are stated, it is done in such a loving, tender, considerate way that it makes no wound.

"Golden Light," the author, is according to his own statement, a plain farmer.

Comfort Miller, an old friend of the farmer, and his friend Dr. Graeme, of England, and Miss Mary Van Elt, a friend of the farmer's daughter Miriam, have come to the farm for a month's visit, and the Rev. Caleb Soyer joins them for a week.

Comfort Miller is a student and philosopher of no mean order and also an inspirational medium, while Mary Van Elt is a remarkable spiritual young woman and a trance medium of the highest order. Dr. Graeme is an eminent chemist, a man of liberal views, a lover of truth, and a stenographer, to which fact farmer Light is indebted for the fulness of his reports. Farmer Light and his daughter are Spiritualists and the daughter a medium as well. Caleb Soyer, though aware of his friend Light's liberal views, has not known him as a pronounced Spiritualist, nor even dreamed that Mariam was a medium, was horrified when told that the beautiful, pure, sweet, and spiritual Mary Van Elt was a medium, and he at once conceived it to be his duty to save her soul from eternal perdition. He at once expressed to farmer Light his great concern for Mary's welfare, and that it was his duty as a minister of the gospel to make every effort to pluck this brand from the burning, declaring that she was a child of the devil, used by him to lead others to destruction.

This determination on the part of Brother Caleb served to give direction to the conversation during his stay at the farm, and he, being a thoroughly honest man with the courage of his conviction, seeks for the truth and finds it, and a radical change occurs in his preaching.

This book is exceedingly entertaining and instructive, deals with some of the most momentous qnestions and living issues of the day, and portions of it will be studied as well as read. All lovers of truth and progress should read it.

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HOW GREAT DISCOVERIES HAVE BEEN MADE.

It is a true and interesting fact that many of the most important discoveries that have added most to the welfare of mankind have been made by accident. In this way the law of gravitation was discovered; in this way the power of steam first became known. In this way, also, to a large extent, was discovered the value of a certain medicinal preparation, which is now being used by thousands of people, greatly to their physical comfort and well-being. It was by mere chance that a kind family, some hundred years ago, took into their home an old and infirm hermit, half white and half Indian, who spent all his days roaming through the New Hampshire hills, afar from civilization and aloof from mankind. His dying days were made comfortable and happy by the attentions of the strangers; and in return, as the only requital he could make, he gave them the secret which he had learned from Nature—the secret of the preparation of a certain potent ointment which he had made from gums, and spruces, and balsams, whose healing qualities he had learned in his many years of life in the forests. This ointment, the recipe of which the old hermit gave to his benefactors, was soon known and used by the neighbors, and its fame gradually spread abroad. It was called "Lady Poor's Ointment," because it was a good lady by the name of Poor to whom the old hermit revealed the secret. So beneficial did this ointment invariably prove in all cases of bruises and sores, burns and scalds, bites and stings and poisons, and the demand for it became so great, that finally an established house of druggists took it up and now manufacture it in large quantities. The present manufacturers are James W. Foster & Co., of Bath, N. H.

See reading notice on fifth page.

OBITUARY.

Passed to spirit life from Weir City, Kas., April 4, 1892, Esther Williams, wife of Ira Williams, aged 82 years, 17 days. She was born in Stanford, Conn., a daughter of William H. Cargill, and married in 1836, at Fishhill, N. Y. In 1853 they removed to Illinois, in 1855 they went to Wisconsin, in 1878 to Tennessee, and in 1883 they removed to Kansas. Their wedded life of fifty six years was very happy. Six children were born to them, of whom, a son and a daughter, preceded their mother and welcomed her to their bright home above. She and her husband embraced Spiritualism early in its history and were outspoken advocates of its teachings and philosophy. In character she was dignified, self-sacrificing, gentle. In every path of life she fulfilled her mission nobly. The memory of her life and influence will ever be cherished by those who knew her. Funeral services were conducted by

J. Madison Allen.

Inscribed to my esteemed friend Oliver Robbins in the higher life. "This man began to build and was not able to finish."—Luke 14: [illegible].

With high hopes about him shining,
With glad promises to cheer
With faith's flowers around him twining,
And no shade of doubt or fear
He began the wondrous building
Of life a structure pure and fair,
While love's rainbow lent its gilding
Bright as youth's aspiring prayer.

Piece by piece the strong foundation
Grew beneath his busy hand
Part by part assumed its station
In the heavenly mansion grand
Oft he saw in hours of dreaming
Tower and turret noiseless rise
Till the lofty dome in seeming
Rose before his eager eyes

Oft within the glow supernal
Did he all its beauty scan,
For the Architect eternal
Furnished him the wondrous plan:
But he felt his strength diminish
Ere the towers rose to view
And was not able here to finish
What no other hand can do.

Pulsing laws of life around him
In their mystic power strange,
Through the sufferings that bound him
Brought to him the holy change.
Think not that the plan of heaven
Can be spoiled by earthly power,
Or the work the Father's given
Be retarded for an hour.

He will gather the material,
Scattered on the shore of time,
And the structure more etherial
Build within a milder clime.
Every honest, worthy duty,
Every aspiration high
Shall add light, and strength, and beauty
To that building in the sky.

Life's ideals are immortal,
Though we see not for our pain,
And beyond the mist-hid portal
All their joy we shall attain;
For the dear God, wise and tender,
Never mocks a human prayer,
And the work we here surrender
We shall finish over there.

EMMA TRAIN.

Passed to spirit life Mr. C. L. Barber, of De Kalb, Ill., March 12, 1892, aged seventy eight years. Thus the spirit world has become enriched by another ripe soul, whose life has become enriched by a long sojourn on earth. Mr. Barber was an upright citizen, whose main purpose in life was to make others happy, and his genial happy influence will linger long in the minds of those who loved him. The companion of his life with two daughters with their husbands remain to await the summons to again meet him. Brother Barber was a firm Spiritualist and will be missed by the campers of Mt. Pleasant Park camp. The philosophy of Spiritualism sustains the family and many of the friends. So we bid our friends farewell, as one by one they go. The writer offered what he could by the aid of his inspirers at the funeral, which was very largely attended, as Mr. Barber had lived in DeKalb fifty-six years, and was loved by all.

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Cincinnati, O.

Mr Willard J. Hull delivered a very fine lecture on "Nationalism" at the Union Society Hall on Wednesday evening the 13th inst. He pointed out the aims of the new philosophy very clearly with the probable results attending their achievement. Nationalism promises much, and is undoubtedly a revelation of the future polity of our citizens. One of its grandest principles seems to be to relieve the laboring classes from the fear of want, which is to open the way for their education; for as long as the former presses the latter can not be consistently carried out. Another of its tenets is to base civilization on the brotherhood of man in its true sense. Not through partisanship but by co-operation in all things pertaining to the public good; and nature shall be the only monopolist tolerated. All institutions that largely benefit the public of course to be under governmental supervision as the word "Nationalism" implies. Smaller reforms to be locally dealt with as necessity demands. In fact it is the spirit of the constitution carried out to a fuller extent, the "life, liberty and personal happiness" of the same to be given full fruitage. Woman naturally is included in this and with her elevation will generate a higher race of people. Justice and purity then are the primal causes on which it hopes for success. Its hopes are well grounded. May they ripen in blooming effects.

Mr Hull's Sunday morning sermon was "The Place of Psychometry in the School of Science." The trouble with the material sciences said he is the importance attached to their authority but in the light of psychometry this falls to the ground considering what can be added in the form of revelation concerning any of these sciences. We know very little of geology, for example, compared with what the simple psychometer can tell us in a few minutes through the aural influence a piece of rock contains and which took geologists years to classify and name. How an unlearned individual can reveal this, or tell the approach of an unwelcome person, makes it imperative that we study psychics—that we leave alone God-speculation to take up man-speculation for there is something tangible about psychometry which is of practical benefit to man and gives him a comprehension of his own powers. In connection with it there is a faculty higher than reason manifested mainly through woman—a science as yet untouched. It is intuition, and grasps truth where others see nothing. And a woman's "because" often means "I know it" without being able to tell why.

Another branch of the science of psychometry is the indellible impressions every act of man leaves on his surroundings, and from which his history may be read by those gifted with this faculty. Through this known fact is explained the cause of imitation in crime—fatality so-called. A scene of murder, for example, is impregnated with the aura of the actor. One gifted with psychometry, or sensitive to influences, if ignorant that he can be influenced, is unconsciously psychologized to imitate the act—as if the act were a living reality and continually repeating itself. Thus the necessity of making it a branch of human studies. And not until it is acknowledged by the state will crime cease or criminals remain undetected.

The power of psychometry also reveals man's spiritual qualities while still in the body; and if we never had a spirit manifestation, this faculty would finally prove the soul's immortal nature.

Psychometry also plays an important role in ethics giving warning in affairs of the heart and protection against deceivers in social life. In fact, it throws light on many things incomprehensible to science and the world's religions. It explains Blind Tom's case, as well as that of Mollie Fancher. It explains obsession and lunacy, and would prove a valuable accession to the schools as a science taught from text-books with a psychometer as instructor.

All should, therefore, study it, and those who are gifted with the power should guard it well; for those who have ambition to enter the services of the spirit world in order to exercise it can not have a higher and nobler aspiration. But as mediums they should educate themselves, and not listen to spirits who do not consider this essential. Such spirits are dangerous, and belong to the obsessors who delight in making selfish use of a sensitive. Mediums should be above all that is sordid or impure, for to them the world will look for the higher light, and in mediumship is involved psychometry.

Mr. Hull's Sunday evening subject was "The Evolution of Truth." In this he depicted the gradual rise of man's conception of the spiritual from the earliest records to the present day, and showed that they were interlinked one with the other—the later always building on that which preceded it, and that truth is simply nature as man perceives it—as it is reflected on his being according to soul unfoldment. The acient Jewish idea, for example, was in conformity with the mental development of the race, and which can be best understood by contrasting it with the present Anglo-Saxon race. The former's idea of the flood was consistent with his knowledge of things. Thus man's conception of God can not be above self; and what is truth for one age is superstition for the one following. Even revelation becomes but narrative when applied second-hand, and then it depends on the veracity of the narrator to be accepted as truth. But every narrator impresses a truth on the world that is ineffacable. Moses taught some wholesome truths that are applicable to-day. Zoroaster's aim was to inculcate the principle of overcoming evil with good. Like the former he has his followers to-day. Confucius projected the golden rule 550 years before Jesus reiterated it. Pythagoras taught the divinity of harmony; Socrates, that goodness is the only road to happiness; Plato, that purity is the highest; Aristotle, that absolute truthfulness is the agent; and Jesus, that charity is the savior of the race. John Calvin had an interior illumination, but himself was a bigot. Luther believed in mental freedom. Swedenborg came nearer to the truly spiritual than any of them. He laid the foundation for Spiritualism as it is now known. Others followed with ideas that led to higher results down to Parker and Garrison of our day. And while the old masters each had one idea to further, Spiritualism adopts them all. This rescues man scientifically, religiously, and ethically from past ignorance and bondage. Its mission is to explain causation through the study of self, and that nothing once created ever dies, that

> "All are independent, free—
> Heirs of immortality."

The Ladies' Aid of the Union Society of Spiritualists held its regular meeting Wednesday afternoon, April 20th, Mrs. McCracken, presiding. The inclemency of the weather prevented many from attending, but those that "braved the storm" were repaid in a two-fold measure by receiving a visitor in the person of Willard J. Hull, who honored the ladies with his presence and gave generously from his store of knowledge and experience in answering questions and adding suggestions relative to spiritual growth and development, which was delightful to listen to. Yes, in his sojourn with us here for the past two months many a gem of thought; radiating with truth and purity, has he given to us. Many will treasure those gems, will place them in the casket of memory and oft-times in the future close the outer door to the world and commune with the inner self and as we bask in the rays of those grand gem thoughts let it be our aim to seek the higher attune ourselves with the infinite by being loyal to truth and nature. Let us give the kind word the sympathetic tear the helping hand if need be in universal love to all.

SARAH J. JENNINGS, Rec. Sec'y.

Haverhill, Mass.

A number of weeks have come and gone since your readers have heard from us concerning the Mediums' Order of Beneficence. But because we have been silent through the columns of THE BETTER WAY it does not prove that we have been idle. Far from it. It is because we have been so deeply engaged in our own work, viz.: the securing of a home and hospital for our mediums that we have not had the time and mental energy to speak to our friends, who from a distance, are daily inquiring why they do not hear from us as usual—that they may know of our progress as an order and that it may become more widely known as it deserves to be. And we are told so often it is just what every medium in the land, public and private, should be most deeply interested in. This we knew years ago but the world in its progress moves slowly, and more especially do Spiritualists. While they are hourly seeking to solve the problem "If a man die shall he live again" they are forgetful that the sensitives are suffering for the necessities of life and congenial companionship, and to sickness brought on so often for lack of these things are homeless and living on the world's cold charity.

Spiritualists, you who have money, more than you need, why not come to our rescue? I say ours, but it belongs to all—one as much as another, for whatever effects a single medium effects the whole spiritual world.

We mean business, and there are those who realize it, for they have made it manifest by donations. Though small, they are just as much appreciated, and of as much value, if accompanied by the spirit of beneficence, so necessary to give it the genuine ring of spirituality.

Later we shall publish a list of each donation which has been received to time of writing. So far the smallest sum received is one cent the largest two hundred dollars, each being equal value in this respect, because each was the best that the donors could do. Let me add they were both women.

Let those who are looking for a way to assist mediums turn to the "Mediums' Order," and be rewarded for their efforts in its behalf, by being able to say that they own a share in the home for mediums.

Our auxiliaries are all in good working condition, and are prosperous.

Fraternally, WIN.

San Jose, Cal.

The Spiritualists' Union of San Jose celebrated the forty-fourth anniversary of Modern Spiritualism February 27th, at Champion Hall. At 2 o'clock p. m. the anual election of officers resulted: President, E. S. Gaillard; vice-president, J. F. Unglish; secretary, J. R. W. Taylor; treasurer, Wm. Vinter; trustees, Wm. McMeekin, Thomas Stone, and T. G. Jefferds.

The exercises of the afternoon were then opened by a greeting and welcome by Glen Young. Ollie Frost recited "Mamma's Darling." A vocal duet was rendered by Jennie and Charlie Murray. Edith Shell then gave a recitation. The next was a song by Dora and Emma Fitzgerald. Recitations by Eddie Stone, Willie Ballard, Mamie Taffe, Lena Holtum, Sadie Shell, and Charlie Murray, were all well received. The genial conductor of the Lyceum, Mrs. Celia Unglish, then said that as this was all that the children had to contribute to the entertainment that she would vacate the chair and give place to the president of the society, who would preside the remaining time. T. E. Gaillard was then introduced, and in a few well-chosen words thanked the members of the society for the honor conferred on him by making him the presiding officer for the coming year. W. J. Robinson of Nevada, gave an interesting and masterly address on Modern Spiritualism. H. L. Bigelow gave a recitation entitled "The Coming Man," was well appreciated. Remarks were made by Mrs. Sarah Seal (inspirational speaker), E. Frost, Mrs. Emma Young, and others.

Refreshments were served between five and six o'clock.

In the evening the hall was beautifully decorated with flowers. At the back of the rostrum a sketch in oil represented the home of the Fox girls, encircled by vines and flowers. Flowers everywhere, of all kinds, were distributed about the rostrum and desks. The East San Jose Band, led by Brother Wm. McMeekin, played an overture. Wm. Vinter, the past president of the society, reviewed at some length the history of Modern Spiritualism. Ollie Frost, the youngest of the lyceum children, made a pretty little speech, and was recalled when she sang, "Bring Back My Kitty to Me," in perfect time to her mother's accompaniment on the piano. Mrs. Sarah Seal, the eloquent speaker, who has been with us for more than a year, said that this of all the anniversaries that she could think of was the most delightful to her to celebrate. Mrs. Bigelow, being called on, recited "The Beyond," one of Ella Wheeler Wilcox's sweetest poems. Mrs. M. E. Stone said she had been a medium four years, but she believed the knowledge she had obtained of things past, present, and future had been a great benefit to her, inasmuch as the spirit world had given her a view of the glorious work that she could do in working for the salvation of others—that is, pointing out to them how they might save themselves. Miss Ollie Burns read a fine poem, written under spirit direction. Remarks were made by Dr. Bently, and others. Ada Unglish sang, "A Handful of Grass," in a very pleasing manner. Sister Seal pronounced the benediction and the audience dispersed.

MRS. H. L. BIGELOW.

Chesaning, Mich.

Mrs. W. Miller writes: "The Chesaning Progressive Spiritual Society is not dead, but progressing. We observed the forty-fourth anniversary of Spiritualism with home talent. Mrs. C. W. Hopkins and Mrs. W. Miller gave essays, the children recitations, and the orchestra music. Our little hall was filled, and all seemed to enjoy themselves.

Some time since Mrs. Nellie Baade spoke for us, and about May 1st we hope to have Miss E. A. Sheets, of Grand Ledge. We expect to have Frank T. Ripley through the month of June.

We have a library started, a ladies' literary, and hope to have a children's lyceum. At our social Friday evening the crowd was immense, and the band serenaded.

Williamsport, Pa.

Enroute from Baltimore to Fulton, N. Y., Mrs. Mary C. Lyman made us a brief visit, giving two lectures on Sunday, April 3d, and although her stay was so short she won golden opinions from those who listened to her words, and received tokens of spirit presence and guardianship. She is a forcible and instructive speaker and a test medium of rare excellence; and we hope she will re-visit us during the coming season, when she expects to return to Baltimore.

LYDIA R. CHASE, Sec'y.

☞ NO STAMPS taken in payment for either subscriptions, advertisements, or books.

Tacoma, Wash.

The First Spiritual Society of Tacoma celebrated the anniversary of Modern Spiritualism on March 31st. The Hall was beautifully decorated with plants, cut flowers, and evergreens. The rostrum was handsomely decorated, the background was hung with silk drapery and wreath with the words "Spiritually Victorious" inscribed in frosted letters. Beneath the arch hung the bell of liberty. Great golden butterflies were seen here and there and over the rostrum was a messenger dove with a star in its mouth. In the center of the rostrum were white stairs with white pillars at each side. At the top of the stairs was Bessie Hoffman dressed like a fairy, holding a white satin banner with the sun rising above the word "Truth" on the pillars were Mabel Hoffman and Grace McWilliams representing wisdom and light. Half way down the stairs stood Hettie Carnelius holding a mammoth sunflower. At the foot of the stairs was grouped hope, charity, and justice. A transformation curtain was drawn across the stage and blue lights turned on making a lovely tableaux and representing Spiritualism in all its glory and the Tacoma Mandolin Club played "Home Sweet Home."

Following is the program: "Heaven's Bright Rays," Mandolin Club. Chorus, "The Dawning Light," Messrs. McKenzie, Richardson, Jones, Olsom, Fulmer and Young. Recitation by Mrs Sinnock, "Will My Loved Ones Meet Me," was answered in the distance by a chorus and little Bessie Hoffman, as a spirit, appeared and strewed white lilies at her feet. This scene was very real and effective. Song by Mrs. Sellinger with guitar accompaniment. Male quartet, "Bring Back My Loved Ones," Messrs. Piercey, Young, Johnson, and Brown. Recitation, "What I Live For" by five ladies. Overture, Mandolin Club. "The Maid's Regret," Mrs. McKenzie and Mrs. Richardson. Zither Waltz Song, Miss Sellinger. Solo, "Hope Beyond," Mr Mayline. Lecture by Mrs. Carnelius, "The Dawning Light," was well rendered, after which there was a social hop. Over two hundred were present.

This society was formed eight months ago in Mrs Sinnock's house by Jules Wallace, and we have now eighty-four members. Any good mediums coming this way will find a good field to work in.

MRS L. MCKENZIE, Sec'y.

Birmingham, Ala.

J. L. Pledger, among other things writes: "There are many wise ? ones who know all about any and everything. They have the Bible to go by, and that is enough. This brings to mind a remark by a lady last week, in speaking of the Bible as the word of God. She remarked that the Old Testament disgusted her, and she considered the leading characters, such as King David, for instance, as the vilest and most wicked of men. "That man," said she, who was a man after God's own heart, would certainly land in the penitentiary if he lived at this day. Of course this is true, but the remarkable part is the lady knows nothing of Spiritualism, and is a member of the Methodist Church. I found her mind was fallow ground for advanced thought, and I gave her my copy of THE BETTER WAY to read, and she liked it and wanted more. Therefore let us break the chains whenever we can, and liberate a soul from superstition and priestly magnetism."

Indianapolis, Ind.

Since I came here I have found a great interest in the cause. The Ladies' Aid is doing a noble work, raising a building fund. I think it time the Spiritualists in every city should build a temple for their meetings, as they meet in halls makes one think they are not as active as the Church members.

The Boston Temple is a great building, and Watertown, N. Y., has one donated to their society by Able Davis and wife, and Sister Nellie J. T. Brigham and myself had the pleasure of dedicating this temple. The Woman's Progressive Union of Philadelphia, Pa., are raising a building fund, and have quite a sum, about $2,000. They have lost by the Spring Garden failure $1,000, but that makes them work harder.

My work is to organize societies and aid them in this work for the cause of truth. I would be pleased to answer calls from societies wishing aid in all good work. My address is 1749 N. Fourth Street, Philadelphia.

MRS E. CUTLER.

Fort Worth, Tex.

From what we can glean from the Fort Worth "Gazette" the anniversary of Modern Spiritualism was celebrated in this Southern city with eclat and effect. The "Gazette" says:

"The United Spiritualists celebrated their forty-fourth anniversary of Modern Spiritualism Sunday afternoon, April 3d, with a large and appreciative audience in attendance. The entire services were beautiful and impressive, and everyone seemed to feel it was good to be there. The overture, Haydn's Symphonie En Ut, rendered by Prof. Ault and Messrs. Kline was truly a symphony of sweet and magnetic harmony."

This was followed by equally fine vocal selections and a brilliant lecture from Mrs. H. T. Wilson.

After the lecture followed more classical music, short addresses by Dr. Fleming, Captain Cooley, and others. Mrs. Wilson closed with the anniversary address.

Dayton, O.

In a column and a half article devoted to Spiritualism, the "Dayton News" says:

"There are two spiritualistic societies in Dayton: the Dayton Progressive Alliance, which meets in the Knights of Honor Hall, on East Third Street, has about fifty active members, and the First Spiritualist Society, which has thirty-five regular members, and holds its sessions in Diester Post Hall. Both have a large attendance at their meetings, although the number of their own membership is limited. This, the Spiritualists say, is due to the fact that those who believe in the truth of the phenomena do not join societies, do not like to come out publicly and and make known their beliefs in the matter. Still, it is claimed, that there 5,000 believers in Spiritualism in this city. There are fifty or seventy-five circles in which phenomena are developed, and there are five or six regularly developed mediums. There are other mediums who get strong manifestations but are not sufficiently developed to give sittings to the general public and are only known as mediums among circles of friends."

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THIRD PAGE—Phenomena contributed and extracted; Advs.

FOURTH PAGE—Affirmations of the Spiritual Philosophy, A. B. French; A Vision of the Pyramids, Dr. S. T. Suddick; News Items; Personals.

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SIXTH PAGE—Woman's Corner—Sporting, poem by Emma Rood Tuttle; Thoughts, Allie Lynch; New Birth, Ella L. Merriam; Reverie, Eliza L. Martyn; Faith, poem by Fannie S. Raynor; Stray Thoughts; List of Lectures; Advs.

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EIGHTH PAGE—Correspondents; Movements of Mediums; Advs.

MOVEMENTS OF MEDIUMS.

C. C. Pomeroy may be addressed for lecture engagements at [illegible] Lexington Avenue, Columbus, O.

Mrs Colby Luther is engaged by the First Spiritual Church of Pittsburg, Pa., for the month of May. Address her 13 Kirkpatrick Street.

Mrs Plymouth B. Weeks, psychometrist, is open for engagements for the months of May and June. Address P. O. Box 545, Cincinnati, O.

Mrs F. O. Hyzer, of Ravenna, O., is ready to make dates for lecture engagements. Address as above.

Mrs. Ida P. A. Whitlock may be addressed at Madison Park Hotel, Boston.

Geo. H. Brooks may be addressed for lecture engagements at 134 N. Liberty Street, Elgin, Ill.

Mrs. Effie Moss, materializing medium, has returned to Cleveland, O., and can be addressed at 504 Scoville Avenue.

Miss A. E. Sheets may be addressed Grand Ledge, Mich., P. O. Box [illegible], by parties wishing to engage the services of an inspirational speaker. Will attend funerals.

Mrs A. E. Kibby, will answer calls to lecture and give tests, and attend funerals. Address 13 Cottage Terrace, Mount Auburn, Cincinnati.

Mrs. F. A. Logan, lecturer and healer, may be addressed at 215 Turk Street, San Francisco, Cal.

Mrs. Mott Knight, slate-writing medium, has removed from 17 West Twenty-seventh Street to 152 West Thirty-sixth Street, New York.

Bishop A. Beals is engaged for this month at St. Paul, Minn. May be addressed at [illegible] Thirteenth Street above P. O. Is engaged for May in Oklahoma City.

Willard J. Hull speaks in Haverhill, Mass., May 1st, Lynn, Mass., May 8th and 15th. Address 71 Trenton Street, Melrose, Mass.

Dr. H. F. Tripp, test and psychometric reader, informs his friends and patrons that he will leave Boston May 1st, and may be addressed during the summer at Onset, Mass., box 236.

Mrs. Mary A. Charter is recovering from the effects of her fall on the ice last winter and is now able to attend to business. Will arrange with societies for platform tests or healing and make arrangements for private sittings on reasonable terms. She wishes to return thanks to the magnetic healers and their spirit guides who have attended her. Address, 15 Middlesex Street, Boston, Mass., care Mrs. E. J. Bridges.

Burlington Junction, Mo.

The few Spiritualists of this town employed Professor W. H. Bach, of St. Paul, Minn., to deliver four lectures on the spiritual philosophy, which was well received by the thinking people.

This portion of Missouri is very orthodox, principally Methodists and Campbellites. The former preacher spoke out boldly against Spiritualism, but the latter kept still until the professor went away, then he became brave and denounced Spiritualists as free-lovers and as advocating promiscuity, but admitted the phenomena; said it was of the devil and by demons that had been cast out of heaven. We recommend Professor Bach to those desiring an able lecturer. His psychometric delineations were good and very satisfactory.

Fraternally, A. SHELL.

Arkadelphia, Ark.

M. V. Thompson writes that as yet no public demonstrations are being made in this place, but a steady growth is going on in family circles, and many of the minor phases of mediumship are being developed and giving general satisfaction to investigators. Mr. Thompson thinks that some traveling lecturer, by stopping over there, might be able to stir the town enough to lay the foundation for a more active work in the field.

Testimonial.

From "Chicago Trade Review," April 5, 1892.

Editorial Correspondence.—Many inquiries concerning the instrument called "Electropoise" and the treatment known as "Electrolibration," have come to the office of the "Trade Review." Especially since the announcement was made that a branch office of the "Trade Review" would be established in Cleveland have letters concerning the Central Electropoise Co. of Ohio formed no inconsiderable part of the mail matter brought to our headquarters. The fact that this journal has for months past closely investigated numerous advertised specifics and medical appliances; exposing the same when imposture and fraud was discovered, and that we have never admitted to our advertising columns paid mention of physician, medicine, or medical claim, has doubtless had much to do with inspiring confidence in the writers, who realized that paid matter in a newspaper of circular formulated by those having an article to sell, can never give entirely disinterested information.

A trained and trusted correspondent has just concluded his investigation of the Central Electropoise Co. at Cincinnati, which is general agent for the State of Ohio. The constituent elements of this company was closely examined into by our representative, and certainly nothing more could be asked as far as the individual probity and honor of its members are concerned.

The Central Electropoise Co. has offices in the Neave Building, corner Fourth and Race Streets, Cincinnati.

As to the Electropoise, after closest and most crucial investigation, careful and painstaking enquiry, and exhaustive examination, we are prepared to bestow upon it our commendation and to concede its claims in their entirety. The "Review," as an old-established, conservative, commercial journal, which weighs its words well, is moreover prepared to rest the reputation gained in a quarter of a century of commercial journalism upon the entire truthfulness of all claims made for this wonderful instrument. As a curative agent we are satisfied it has no equal, and believe ere long it will be found in every household, an article regarded as much of a necessity as a cooking stove in the family, with a result of banishing the medicine chest, the quack nostrum, and that old fossil, "the family doctor" from our midst. Perhaps this is a strong assertion to make, but no more is said than is justified by unquestionable testimony.

We recommend the Electropoise and endorse it fully, heartily, and without reserve. As regards the statements contained in the circulars of the company we are satisfied ourselves that not one single misstatement is found therein; all claims are made good, all promises fully substantiated. From cover to cover it is, but a statement of facts, backed by testimony which would be acceptable under the strictest ruling of any court of law in the land.

[I fully endorse the above, and cheerfully add my testimony to the wonderful efficiency of the Electropoise.—C. C. Stowell.]

Testimonial.

B. F. Poole, Clinton, Iowa.

Dear Sir—Your Melted Pebble Spectacles received and fit perfectly. I consider them superior to any other kind, and they do not cost one-half as much.

M. S. DODGE,
Santa Barbara, Cal.

Send your address for valuable information and illustrated circular how to be fitted by my new clairvoyant method. Address,

B. F. POOLE, Clinton, Iowa

See ad. in another column.

A bald headed woman is unusual before she is 40, but gray hair is common with them earlier. Baldness and grayness may be prevented by using Hall's Hair Renewer.

LaGrippe AND Influenza
ALLEN'S
LUNG BALSAM

has such a magical effect upon Coughs, Colds, Hoarseness, Bronchitis, and all difficulties of the Throat and Lungs that it has been found of great value in curing the Cough attending this new epidemic, so rapidly spreading.

It quiets the Bronchial Irritation, causing Free Expectoration, and contains no Opium in any form.

Druggists report with reference to LaGrippe, that wherever the epidemic prevails, the sales of ALLEN'S LUNG BALSAM increase.

It is Sold by Druggists Generally.
Price 25 cts. 50 cts. and $1.00 a Bottle.

Medical. † † †

The chance of a life-time to secure four valuable recipes containing no mineral poisons, simple, harmless and effectual, for the immediate cure of Dyspepsia, Hoarseness, Sore Eyes, Cough, and Asthma. Each one can be prepared by the patient at a trifling cost. Will save from $50 to $100 annually in doctors' fees, as they have nothing like it. This is no catch-penny scheme, but reliable remedies for suffering humanity. All four recipes will be sent to any address for $1.00. Single, each 25 cents in stamps or postal note. Postal notes preferred. Address plainly

S. F. FAIRBANKS,
P. O. Box 541, BROCKTON, MASS.

19

LOVELY FACES,
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Nothing will WHITEN and CLEAR the skin so quickly as

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The new discovery for dissolving and removing discolorations from the cuticle, and bleaching and brightening the complexion. In experimenting in the laundry with a new bleach for fine fabrics it was discovered that all spots, freckles, tan and other discolorations were quickly removed from the hands and arms without the slightest injury to the skin. The discovery was submitted to experienced Dermatologists and Physicians who prepared for us the formula of the marvelous Derma-Royale. THERE NEVER WAS ANYTHING LIKE IT. It is perfectly harmless and so simple a child can use it. Apply at night—the improvement apparent after a single application will surprise and delight you. It quickly dissolves and removes the worst forms of moth-patches, brown or liver spots, freckles, blackheads, blotches, sallowness, redness, tan and every discoloration of the cuticle. One bottle completely removes and cures the most aggravated case and thoroughly clears, whitens and beautifies the complexion. It has never failed—IT CANNOT FAIL. It is highly recommended by Physicians and its sure results warrant us in offering

$500 REWARD.—To assure the public of its merits we agree to forfeit Five Hundred Dollars cash, for any case of moth-patches, brown spots, liver spots, blackheads, ugly or muddy skin, unnatural redness, freckles, tan or any other cutaneous discolorations, (excepting birth-marks, scars, and those of a scrofulous or kindred nature) that Derma-Royale will not quickly remove and cure. We also agree to forfeit Five Hundred Dollars to any person whose skin can be injured in the slightest possible manner, or to anyone whose complexion (no matter how bad it may be), will not be cleared, whitened, improved and beautified by the use of Derma-Royale.

Put up in elegant style in large eight-ounce bottles.

Price, $1. EVERY BOTTLE GUARANTEED.

Derma-Royale sent to any address, safely packed and securely sealed from observation, safe delivery guaranteed, on receipt of price, $1.00 per bottle. Send money by registered letter or money order with your full post-office address written plainly; be sure to give your County, and mention this paper. Correspondence sacredly private. Postage stamps received the same as cash.

AGENTS WANTED Send for Terms. Sells on Sight. $10 A DAY.

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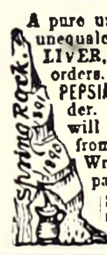

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An Interview with Mr. G. W. Kendall, of New Orleans.

Mr Geo. W. Kendall, the well known lawyer, was connected with the naval branch of the Union forces during the war, and was with the fleet engaged in the operations around Vicksburg. He was exposed to many hardships during that campaign and contracted a disease of the bowels, which evolved itself into acute dysentery, accompanied with hemorrhoids.

Mr Kendall said: "For seventeen years I traveled through the country consulting every physician who had attained any prominence in treating diseases of a similar nature, and I visited all of the springs that were noted for their curative properties, but neither did me any good. For the last seven years of that time I was confined to my bed. Last September, a year ago, I first heard of the Electropoise. I was emaciated to such an extent that I could not bear the weight of the bed clothes and I had been suffering from insomnia for such a length of time that I became stone blind. For thirty two days I neither ate nor drank anything but a half quart of champagne each morning. My physician claimed that the mucous membranes of my stomach had been eaten away and that death was inevitable. My tongue was swollen and cracked and the entire alimentary passage, the doctor said, was in a similar condition.

"Worn out from continual watching, my daughter left the room early one morning, while I was enjoying a slight doze, during which, the doctors said, I would pass away, and while waiting for the [illegible] she suddenly thought of the Electropoise, which she had seen used with good effect, while a professional nurse in Florida during the yellow fever epidemic of [illegible]. She determined to try it and hastily went out to purchase one before it was too late. In two weeks I began to feel it, and two months from the time I began using it I could walk from my home on [illegible] St. to Canal St. My old malady has entirely left me. I now eat three hearty meals a day, and enjoy sound sleep. I have not been troubled with [illegible] since, and feel as well as I ever did in my life."

Mr. Kendall looks as hale and hearty as a boy. His cheeks have a rosy color, his face is full, and his muscles are as hard as an athlete's. As a boy he was very active, and now that he has regained his health and strength his old time activity is again asserting itself.

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of my magic circle have accomplished wonderful cures through my magnetized compound for sore eyes, and my spirit remedies for the catarrh. Sufficient of each to last ninety days. Sent for $1, postage free. Sample packages of all three sent for 30 cents, postage free.

B. F. POOLE, Clinton, Iowa.

With the $1 packages I send a prescription, easily put up, to take internally, to purify the blood.

MELTED
PEBBLE SPECTACLES
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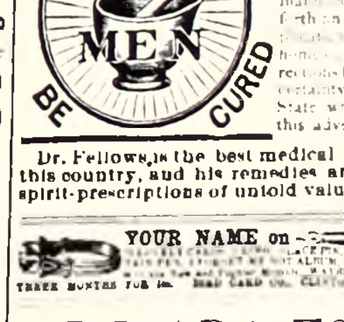

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